# Fazail-e-Hajj

## Virtues of Hajj

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**Note: This is an ongoing Project; please report all errors and omissions with page numbers (& all relevant details) to webmaster@central-mosque.com**

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## Author's Foreword

In the past I have written a few booklets on Tablighi topics and, completely against expectations the response to these booklets have been so encouraging that I have been so surprised that many friends have found them to be beneficial. In my own humbleness, I never dreamt that so much benefit could have been derived from the words and pen of one who himself is not able to practice all that is preached.

The reason for these benefits to others I can only attribute to the special help of my late uncle Maulana Muhammad Ilyas (May Allah be please with him) who has not only become known in every corner of India but all over the Islamic world as well, for his Tablighi missionary activities. Because of the loss or inspiration from him due to his death, I discontinued these series for four years, which should not have been done. The late Maulana encouraged me in his last days to compile two further books in the series.

Firstly he desired a book on the virtues of business dealings and earning ones livelihood. A concise version of this was quickly produced by me for his perusal during his last days. Unfortunately, as a result of his grave illness, he could not read it. Secondly, he insisted on a book by me on 'Spending in the Way of Allah.' For the preparation of this latter booklet, Maulana time and again reminded me. I remember once when we were about to join Salaat behind an Imam after Takbeer just before Salaat had started, he said to me: "Do not forget the book." In spite of that, no chance has yet presented itself for writing of such a book. (This book has now been published under the title of 'Fazaail-e-Sadaqaat' in two parts). And whenever anybody reminded me of these works, my own inability and incompetence overcame me which prevented me to commence it. Often, when thinking of my late uncle, I have tried to commence the work, but for some reason or other it just did not materialize.

The missionary work of my late uncle has been ably taken over by his son Maulana Yusuf (R.A), who being filled with the same desire to let Islam shine once more, had visited the Holy Land solely for the purpose of commencing the Tablighi activity in Hejaz from where Islam originally shone forth. His father too, insisted on this, holding the view that when this movement takes root there, among the children of the people who originally spread it, much can be achieved. During his tow campaigns in Hejaz, Maulana Yusuf noticed that a vast numbers of the pilgrims who gather there annually are well nigh completely unacquainted with the virtues and aadaab of Hajj. They seem to be unaware of the vast blessing of this great form of worship with the result that they do not return home with the feelings, the inspiration and enthusiasm for righteousness with which they should have returned. For this reason Maulana Yusuf insisted on me that a booklet with Ahadith and explanation on Hajj should be compiled to be put before the Ummah so that intending Hajees should set forth for Hajj prepared with the proper enthusiasm for those special spiritual inspiration as are required by them. It is hoped that when the proper condition for Hajj is created within the heart of the Hajjee, he shall have the desire to carry out the functions of the Deen more diligently. Further, when more and more such people performing Hajj in proper fashion are present, their intermingling with the Arabs will surely encourage the Arabs to have serious thoughts about Islam and working for Islam.

Maulana Yusuf had for two years been advising me on the need for such a book, but in spite of my promises nothing had materialized. When Allah desires something to be accomplished, He prepares the way for it from His own side. Thus it had been my habit for it from His own side. Thus it has been my habit annually since the demise of Maulana Ilyas (May Allah have mercy on him) to spend the month of Ramadhan from the 29th Shaban to the 2nd Shawal in Nizamuddin, returning (to Saharanpur) on the 2nd Shawal. Having had to remain in Nizamuddin for some necessary work until of the booklet on Hajj and its virtues when on the night of Eid, the time dawned for loved ones to gather at the door of the Beloved (i.e. when the season of Hajj commenced) my longing to be at the Holy House in Makkah also became most intense. This usually happens

to me annually from the dawn of Shawal to the month of Zilhijja. At such a time here in Nizamuddin on Wednesday the 3rd of Shawal 1366, I thus commenced this work for Allah's sake with full reliance on Him.

It is my intention to prepare ten short chapters on various aspects of Hajj, which shall deal with:

1) Chapter 1-Encouragement towards performing Hajj.
2) Chapter 2 - Grave warnings for not performing Hajj.
3) Chapter 3 - Enduring the inconveniences of the Hajj journey.
4) Chapter 4 - The meaning of Hajj.
5) Chapter 5 - The manner of performing Hajj.
6) Chapter 6 - Behavior in Makkah and its virtues.
7) Chapter 7 - On Umrah.
8) Chapter 8 - Visiting the grave of Rasulullah Salaam.
9) Chapter 9 - The Aadaab for the Ziarat.
10) Chapter 10 - Behavior in Madinahh and its virtues.

The last chapter shall deal with the farewell Hajj of Rasulullah (Sallallaho Alaihi Wassallam) and shall also include some incidents from the pilgrimage of some saintly devotees of Islam.

Muhammed Zakariyya Kandhlawi (RA)

## Chapter 1 - Encouragement Towards Performing Hajj

Many verses in the Holy Quran have been revealed in connection with rules of Hajj and its virtues. The book's of Hadith are also filled with traditions of Rasulullah (Sallaho Alaihe Wassallam) on the same topics. It is my humble intention to mention a few of these in this booklet. As far as possible I intend being as concise as possible because in these days readers do not have much time to devote to religious writings, and further, when a work is too lengthy the expense in printing as well as organizing such works become increased. It is so strange that for these beneficial matter people have no money but when money has to be spent for the cinema or for wedding receptions etc. even the poor find money.

Fist we quote and discuss a few verses of the Holy Quran and thereafter a few Ahadith.

### Ayah Number One

"And proclaim the pilgrimage among men; they will come to thee on foot and (mounted) on every camel, lean on account of journeys through deep and distant mountain highways."(Surah Hajj - 27)

#### Kaaba - The House of Allah

There is a certain amount of difference of opinion whether Adam A.S. first built the Kaaba or whether the Kaaba was built prior to this by the Angels. However, some believe that the creation of the earth originated from the spot where the Kaaba now stands. Initially everything was covered in water. Then there appeared something in the shape of a bubble at that spot. Then the rest of the earth was spread out in all directions. When the deluge came in the time of Hazrat Nooh A.s. the spot was raised. Thereafter Hazrat Ebrahim A.S. and Hazrat Ismail A.S. built the Kaaba on a spot shown to them by Allah, the exact spot where it had been previously, as is described in the Ayah in the first juz of the Quran. In one Hadith we read: "When Allah the Almighty sent Hazrat Adam A.S. down to the earth from paradise, He also sent down His House and said: ' O Adam I am sending down with you My House, so perform tawaaf round it in the manner tawaaf is performed around My Throne; And pray to Me in its direction in the same manner as is being prayed in the direction of My Throne." Then when the deluge came during the time of Hazrat Nooh A.S. the House was lifted.

Then the prophets used to perform tawaaf around that place (even though the House was not there). Allah thereafter revealed the spot to Hazrat Ebrahim A.S. and commanded him to build the House. (Targheeb - Munziri)

In another Hadith it is stated: "When Hazrat Ebrahim A.S. completed the erection of the Kaaba he said: 'O Allah, I have completed Your Holy House.' Then Allah replied: 'O Hazrat Ebrahim, announce among mankind that they shall come for pilgrimage' Hazrat Ebrahim A.S inquired: 'O Allah, how shall my voice reach them?' and Allah replied; 'You will announce My command and I shall cause it to reach them.' Thereupon Hazrat Ebrahim A.S. called out to the world announcing the pilgrimage and everything on earth in the heavens heard it.

(Some may feel that this is a bit far fetched, but we living in this age of the radio where one person's voice is caused to be heard in numerous lands, and television where something seen in one place is made to be seen in many lands at the same time) should not find this impossible to believe that the Creator of the inventors of radio and television should cause one Prophet's words to be heard in many places.

According to another Hadith we learn that every person heard that voice and replied LABBAIK (I am present) the same cry uttered by the Hajjees whilst in ihraam. Whosoever Allah granted the good fortune to

perform Hajj uttered the labbaik at that moment. The Hadith also states that every person, whether born already at that time or still in the worked of souls, to be born at a later time, who recited the Labbaik will surely be granted the opportunity to perform Hajj. In another Hadith it is stated: whoever recited labbaik once shall perform Hajj once, and whoever recited it twice shall perform Hajj twice, and whatever number of times Labbaik was recited so many times they shall perform Hajj. How fortunate indeed were those souls who recited the Labbaik numerous times.

## Ayah Number Two:

"For Hajj are the months well known, if anyone undertakes that duty therein let there be no obscenity, no wickedness, nor wrangling in the Hajj. And whatever good you do, be sure Allah knoweth it." (Surah Al-Baqarah - 197)

In this verse the word 'Rafath' is used, meaning obscene speech. This may be of two different kinds. Firstly there is more strongly prohibited. Secondly there is that form which under normal circumstances may be allowed, but during Hajj (ihraam) becomes prohibited, for example in the case of love talk with one's wife.

I n the same way we find the word 'Fusooq' meaning wickedness. Here too there are two kinds, one that is always prohibited and the other which is normally allowed, both of which now become prohibited. An example of this second group is the use of perfumes. The third word is 'Jidaal' is specially mentioned in spite of the fact that it falls within the category of 'Fusooq'. However Allah drew out attention especially to this evil, because in this journey arguments are bound to take place between the traveling pilgrims. And it is to avoid this that Allah expressly mentioned this word.

## Ayah Number Three:

"This day have I perfected your religion for you; completed my favor upon you; and have chosen for you Islam as your religion." (Surah Al-Maidah-4)

One of the great virtues of Hajj is that the verse announcing the completion of the Deen was revealed at the time of Hajj. Hazrat Imaam Ghazali (RA) writes in his 'Ilyas': Hajj is one of the fundamental principles of Islam. Upon it the foundation of Islam became completed and upon it the Deen was completed. It was at the time of Hajj that this Ayah was revealed.

Once a learned person from among the Jews said to Hazrat Umar (RA): "In the Quran you people read a certain verse, if that verse had been revealed to us, we would have celebrated that day annually." Hazrat Umar (RA) inquired: "which verse is that?" He replied: "Al Yowma akmaltu lakum Deenakum." (The verse under discussion) Hazrat Umar (RA) said "Verily I remember the day and the place where this verse was revealed (and apart from the revelation of this verse, which was on a Friday) it was already a double celebration for us. Firstly it was Friday-a day of celebration for all Muslims and secondly, it was the day of Arafat - a day of celebration for the pilgrims. Hazrat Umar (RA) further stated that this verse was revealed on a Friday after Asar on the day of Arafat while Rasulullah (Sallallaho Alaihi Wassallam) was seated on his she-camel. It is further stated in the Hadith that no further verses were revealed after this one with regard to Halaal and Haraam. When this verse was revealed Rasulullah (Sallallaho Alaihi Wassallam) was seated on his she-camel. The camel was forced to sit down because of the great weight descending upon it on account of the revelation. This is what normally happened. Hazrat Ayesha (RA) states that, when Rasulullah (Sallallaho Alaihi Wassallam) was seated on a camel, the camel used to lower its neck being unable to lift it or move a step until revelation had ended. Hazrat Abdullah Ibn Umar (RA) relates from Rasulullah (Sallallaho Alaihi Wassallam) that when revelation descended upon him he feared that he would loose his

life. (Durre Mansoor) Hazrat Zaid Ibn Thabit (RA) states that when the verse 95 in Surah 4 was being revealed I was sitting next to Rasulullah (Sallallaho Alaihi Wassallam). Rasulullah (Sallallaho Alaihi Wassallam) then became like one in a state of semi consciousness, and he put his high upon mine, the weight of which was so great that I felt that my leg would break. (Durre Mansoor) this was due to the greatest of Allah's words, which we now a days read very casually and superficially as though it were ordinary speech.

## Hadith Number one:

Hazrat Abu Huraira (RA) reports that Rasulullah (Sallallaho Alaihi Wassallam) said: "Whoever performs Hajj for the sake of pleasing Allah and therein utters no word of evil, nor commits any evil deed, shall remain from it as free from sin as the day on which his mother gave Birth to him.' (Agreed upon)

When a child I ushered into this world, he enters this life without any blemish and is free from any sins. Now, when the Hajj has been performed with utmost sincerity for Allah's sake, the pilgrim returns to that sinless state.

It will be remembered from our booklet "Virtues of Salaat" that when we hear of forgiveness of sins as in the Hadith mentioned above, we actually refer to minor sins. However, the contents of this Hadith have been noted in such numerous Ahadith that some learned ulama are of the opinion that minor as well as major sins are included in this pardon from Allah.

In this Hadith under discussion, three things are mentioned. In the first place we read that Hajj should be for Allah's motive prompting this holy deed, neither should it be for the show of things, nor for personal fame. Many people proceed to Makkah for the sake of personal honor and show. Such people have indeed wasted whatever they have spent by way of wealth, health and energy. For them there shall be no reward. We admit that when a person has performed his Hajj even for the sake of showing others, his obligation has been carried out. But how foolish indeed is it not that a person should deny himself such great virtue and reward (in the form of Allah's great pardon) merely because of his desire to be noted among some people.

Rasulullah (Sallallaho Alaihi Wassallam) once said: "Near the time of Qiyamah the rich ones from amongst my Ummah will perform Hajj for the sake of travel and holidays; (Like having a holiday in Hejaz instead of one in London or Paris). The middle class will perform Hajj for commercial purposes, thereby transporting goods from here to there while bringing commercial goods from there to here; the ulama will perform Hajj for the sake of show and fame; (To outdo and surpass Maulana so and so, or any rival Sheikh who had performed five Hajj). The poor will perform Hajj for the purposes of begging." (Kanzul Aamaal)

The ulama have stated that should a person perform a 'Hajje Badal' on behalf of someone else for a specific price, so that he drives worldly benefit from such a Hajj, he too is included among those who perform Hajj for commercial purposes. (See later under Hadith 15).

In another Hadith we read that the Kings and Rulers will perform Hajj for the sake of having pleasurable holidays; the wealthy ones for the sake of business; the poor ones for the sake of begging; while the learned ones will come for Hajj for the sake of show." (Ithaaf)

In the first of these two traditions we read that the wealthy ones will perform Hajj for the sake of having a tour and a holiday. In the second Hadith we read again that they will do so for the sake of business. In actual fact there is no contradiction here even though it apparently seems so. In the former case, those mentioned as wealthy ones are actually those very rich ones who in the second Hadith are called Sultans or Rulers. In actual fact they are slightly lower than the rulers. For this reason they are also called the middle class.

Once Hazrat Umar (RA) was standing between Mounts Safa and Mara. A group of people came along, descended from their camels and proceeded to perform tawaaf around the ka'aba. They then came for the Saeee between Safa and Marwa. Umar (RA) inquired from them as to who they were. They replied that hey were from Iraq when Hazrat Umar (RA) inquired as to whether they perhaps had any other intention e.g. to claim an inheritance, to reclaim a debt due to them, or for any other business purpose, they replied: " No." Then Hazrat Umar (RA) said: "In that case restart your deeds." (Like people who have done no evil deeds). What Hazrat Umar (RA) implied was that having come to the Holy House solely for Allah's sake, their previous evil deeds were forgiven. They can now start anew. The second point that becomes clear from the Hadith under discussion is that no evil words shall be spoken. Previously we also quoted the Qur'aanic verse in which Muslims are exhorted to refrain from evil words. The ulama have explained that the word 'Rafath' (evil speech) includes every single form of words which are unseemly, nonsensical and unnecessary. To such an extent that the mention of sexual relations with one's wife is also included. Even to point towards such actions with hand signs or the eyes, should be refrained from. All such actions and others, which stir passions and lust, are condemned.

The third point towards which attention is drawn is 'Fusooq', which her signifies every single form of disobedience to Allah's will as noted previously in the above verse of the Qur'an. One should especially avoid any form of arguments and disputes. In one Hadith our Rasulullah (Sallaho Alaihe Wassallam) had said: "The beauty of Hajj is attained by speaking amicably with others and to feed them." To argue with fellow Hajjees and to fight with them is the opposite of amicable speech. Hence it is the duty of a Hajjee not to criticize his fellow Hajjees, to meet everyone with humility and humbleness, and to deal with them in a most friendly manner. Some ulama has explained that to meet others in a friendly manner does not necessarily mean that one should hurt or trouble ones' fellowman. It means that one should (without retaliation) bear and pardon ones' character becomes exposed and becomes clear.

The word 'Safar' (a journey) means in actual fact 'to expose', 'to make clear'. The ulama inform us that a journey is called 'Safar' in Arabic because on a journey one' character becomes exposed and becomes clear. Once Hazrat Umar (RA) asked a man whether he knew a certain person to which the man said that he knew him. Then Hazrat Umar (RA) inquired, whether the man had been on a journey with that person, to which the man said that he had not. Then Hazrat Umar (RA) said: " You do not know him." In one Hadith it is stated that a person praised another in the presence of Hazrat Umar (RA), Hazrat Umar (RA) asked:

"Did you travel with him?" He replied: "I did not travel with him." Hazrat Umar (RA) asked: "Did you have any dealings with him?"

He answered: "No I had no dealings with him." Hazrat Umar (RA) then said: "You do not know that person." There can be no doubt about it that only after having been with a person in similar cases can one truly know a person's character and its reactions to situations. On a journey there is always a certain amount of inconvenience which inevitably leads to arguments and it is for this reason that the Qur'an especially mention; " and let there be no arguments in Hajj."

## Hadith Number Two:

Hazrat Abu Huraira (RA) reports that Rasulullah Salallaho Alaihi Wassallam) said: "Verily there shall be no reward for a righteous pilgrimage except Jannat". (Agreed upon)

According to some ulama a "Mabroor Hajj" (a righteous Hajj) is such a pilgrimage during which no evil deed is committed. For this reason they speak of Hajj-e-Mabroor as a Maqbool Hajj (an accepted Hajj). By this they mean such a Hajj wherein the Hajee took note of each and every one of the Aadaab and Shuroot of Hajj while at the same time avoiding all faults.

By way of further elucidation we quote a Hadith by Hazrat Jaabir (RA) in which Rasulullah (Sallaho Alaihe Wassallam) said: " the beauty (righteousness) of Hajj lies in feeding others and speaking to them in an amicable fashion". Another Hadith states: "The virtue of Hajj lies in feeding others and in greeting others a lot". (Targheeb)

It is also reported that when Rasulullah (Salallaho Alaihi Wassallam) announced that Paradise alone shall be the reward for a righteous Hajj, some companions inquired as to what a righteous Hajj actually was. To this Rasulullah (Salallaho Alaihi Wassallam) replied: "To feed others and to greet much". (Kanzul Ammaal)

## Hadith Number Three:

Hazrat Aayesha (RA) reports that Rasulullah (Sallaho Alaihe Wassallam) said: "There is no day in which Allah sets free more souls from the fire of hell than on the day of Arafaat. And on that day Allah draws near to the earth and by way of exhibiting His pride remarks to the Angels: "What is the desire of these servants of mine." (Muslim)

**Note:** *As for the fact that 'Allah draws near' or 'descends' to the lowest heaven and similar phrases in Hadith literature, it should be borne in mind that Allah alone knows best the correct meaning. Allah is at all times near. He is not at all in need of the literal ascending or descending. When they come across such statements, the ulama explains it as referring to Allah's special mercies that draw near.*

Whatever has been read in this above Hadith has been said in many others. In one Hadith for example we read: "When the day of Arafaat dawns, Allah descends to the lowest heaven and boastingly remark to the Angels: " Look at My servants, they have come towards Me with their hair disheveled and scattered while their bodies and clothes are covered with the dust of long journeys. The cry from them is 'Labbaik, Allahumma Labbaik (We are at Your service, 'O Lord, we are at Your service) 'O My Angels, I take you to witness that I have forgiven their sins". The Angels will say: "O Allah among them there is that person who is inclined towards sin, and there are among them that evil man. And that so woman": Allah will reply: " I have forgiven them all".

Rasulullah (Salallaho Alaihi Wassallam) said: "On no other day are so many souls set free from hell as on that day". (Mishkaat) We see the same theme in the following tradition: Allah says (on that day) "these servants of mine have come to Me with disheveled hair, begging for My mercy". Then addressing the pilgrims Allah says: "Even though your sins shall be as numerous as the grains of sand on the earth and though they may be as many as the raindrops that descend from heaven, and though your sins be as many as the trees that grow on the earth, I forgive them all. Proceed from here to your homes while your sins are forgiven".

Looking at another Hadith we read: (on the day of Arafaat) Allah boastingly addressing the Angels say: "Look at them, I have sent my Messenger to them. They believed in him. I revealed My book to them and they believed in it. You be My witness that I have forgiven them all. (Kanzul Ummaal)

We, therefore, see that the same theme of general pardon is found in so many Ahadith. The manner that it is mentioned has the impression with many ulama that minor as well as major sins are included. All this, to pardon minor and major sins alike lies in the hands of the Merciful One. Disobedience to His will is called sin. Should He in His infinite Mercy desire to forgive any body or group no one can object to it.
Hazrat Qadhi Ayaaz mentions an incident in his famous book - Shifaa. He says that some people from among the tribe of Kutama came once to the saintly Saadoon Khowlani and explained a certain incident to him. They told him that some people from the tribe killed a certain person and then tried to burn his body. For the whole night they left the corpse to burn in a fire they made, but it would not burn, and in fact remained as white and unburned as ever. When Saadoon heard about the body that would not burn, he said: "The man must have performed three pilgrimages";

The people replied: "He had indeed" Thereupon Saadoon said: "Whoever performs one Hajj, he has fulfilled his obligation to Allah; whoever perform two pilgrimages he has given Allah a debt and whoever performs three pilgrimages, for him Allah has prohibited the fire from burning his skin and his hair."

## Hadith Number Four:

"Hazrat Talhaa (RA) reports that Rasulullah (Salallaho Alaihi Wassallam) said: "Apart from the day of the battle of Bader there is no day on which the Shaytaan is seen more humiliated, more rejected. More depressed and more infuriated, than on the day of Arafaat, and indeed all that is only because of beholding the abundance of descending mercy (on that day) and Allah's forgiveness of the great sins of the servants". (Muwatta Imam Malik)

It seems only logical that shaytaan should, on this day, be so infuriated, humiliated and defeated. Throughout his life, all his energies had been directed at diverting people from the straight path and now after all his endeavors to make his mission a success he now sees the wave of mercy, which destroys his whole life's effort and ambition, when Allah forgives their faults and sins. In one Hadith, Rasulullah (Sallaho Alaihe Wassallam) says that Shaytaan orders his evil army of soldiers to await the pilgrims along the roads by which they come and to mislead them. (Knazul Ummaal)

Hazrat Imam Ghazali (RA) relates the happening of a saintly Sufi with great psychic experience who saw Shaytaan on the day of Arafaat, Shaytaan appeared very weak, pale in color, tears dripping from his eyes. He was bent forward, unable to stand up straight. The Sufi asked him: "What cause you to cry?" Shaytaan said: "I cry because the pilgrims have gathered here before the door of the Lord without any other purpose. I fear that the Holy Master will not allow them to return from her disappointed. This makes me cry". The Sufi then asked: "But why have you gone so thin and weak?" Shaytaan replied: "It is from the sounds of the horses hooves, which are heard all the time in the way of Allah (Hajj, Aumra and Jihaad). Oh! How I wish that these people should roam around in anyway committing indecencies and evil. Then I will really rejoice". The Sufi then inquired "and why are you so pale in color?" Shaytaan replied: " I see people advising one another to do good, and I see them helping each other to do good. Oh! How I would rejoice, should they assist each other in the doing of evil as they are helping one another now." The Sufi asked. "Why is your back bent forward like this?" Shaytaan replied: "All the time one hears them crying. 'O Lord! Make my ending a righteous one'. Now, when one is all the time concerned about his righteous ending, then when shall his good deeds ever be destroyed?"

## Hadith Number Five:

Hazrat Ibn Shimaastah (RA) reports we were present around Hazrat Amr Ibn al-Aas (RA) before he passed away. He cried for a long time and then related the story of his embracing Islam. He said: "When Allah caused Islam to enter my heart, I came to Rasulullah (Sallaho Alaihe Wassallam) and said: 'O messenger of Allah, put forth your hand that I may swear allegiance. 'When Rasulullah (Sallaho Alaihe Wassallam) stretched forth his hand, I withheld mine. Rasulullah (Sallaho Alaihe Wassallam) inquired: "What troubles you 'O Amr?" I said: I went to make a condition that Allah shall forgive my previous sins". Rasulullah (Sallaho Alaihe Wassallam) replied: 'O Amr, do you then not know that Islam washes away all sins committed in disbelief, and that the Hijrat (migration) washes away all sins committed before Hajj?" (Muslim, Ibn Khuzaima)

In this Hadith too, no mention is made about whether minor or major sins are meant. An important point to bear in mind is that as far as mutual relations are concerned, a person commits a wrong against another. In this two things are involved.

1) The wrong to the fellowmen
2) The sin of committing that wrong

Let it be noted that the sin in itself becomes forgiven, but as for the wrong, that cannot be righted. For example: When a person steals someone's possession, there is the stolen article and the sin of theft. It does not mean that having the sin forgiven will entail not having to return the stole article to the rightful owner. It is reported that on the day of Arafaat during the farewell pilgrimage Rasulullah (Sallaho Alaihe Wassallam) for a long time utmost humility prayed to Allah begging for forgiveness of his Ummat, where after Allah replied: I have accepted your du and granted your wish in that, whosoever commits a sin against Me, him have I forgiven. However, whoever among them commits a wrong against his fellowmen, against him shall I take revenge". There after Rasulullah (Sallaho Alaihe Wassallam) again repeatedly begged Allah: 'O Lord, You are able to forgive even that wrong for the wrong-doer." At that time no reply was given, but on the following morning at Muzdalifah, this prayer too was accepted.

Rasulullah (Sallaho Alaihe Wassallam) smiled pleasantly, while deeply engrossed in prayer and meditation, which was not his habit. Rasulullah (Sallaho Alaihe Wassallam) (referring to this merciful act of Allah) then said: "Allah accepted this prayer of mine and on seeing this, Shaytaan started crying most bitterly, shouting and screaming, while throwing sand and dust over his head in self-pity".

## Hadith Number Six:

Hazrat Sahl bins Sa'ad (RA) reports that Rasulullah (Salallaho Alaihi Wassallam) said: "when a Muslim shouts Labbaik, then verily every stone, tree and all the ground to his right and to his left recites the same, and this continues till that cry reaches the end of the earth". (Tirmidhi, Ibn Maja)

The recitation of the cry 'Labbaik' is the symbol and emblem of the Hajj. This is borne out by many Ahaadith. In Knaz we find a report that when Moosa A.S used to recite Labbaik, Allah used to reply: "Labbaik O Moosa: (Kanz). It is Allah's mercy that not only the Hajji's Labbaik, but his every action earns for him great reward.

Hazrat Abdullah bin Umar (RA) reports: I was once with Rasulullah (Salallaho Alaihi Wassallam) in the Masjid at Mina, when two persons, one from the tribe of Thaqafi and the other from among the Ansaar came forward, after greeting Rasulullah (Salallaho Alaihi Wassallam), the said: "We wish O Rasulullah (Salallaho Alaihi Wassallam) to ask a question?" Rasulullah (Salallaho Alaihi Wassallam) replied: "You have

permission, ask, or if you should prefer, then I shall inform you as to what you intend asking". They said: "Tell us then O Rasulullah (Sallaho Alaihe Wassallam)". Rasulullah (Sallaho Alaihe Wassallam) replied: " You have come to inquire as to what shall be the reward for him who has left his home to perform Hajj, and as to what shall be the reward for two rak'aats after tawaaf, and as to what reward there is for Saee between Safa and Marwa, for the pausing on the Plain of Arafaat, for the throwing of stones at the Shaytaan for the sacrifice of animals and for the Tawaaf-az-ziyaarah of Ka'bah".

They replied: "We swear by Him, who had sent you as a Messenger, that these were indeed the questions in our mind".

Rasulullah (Sallaho Alaihe Wassallam) replied: "For every stride your camel takes as you leave from home, having the intention for Hajj, a good deed is written down for you, while one sin is forgiven. The reward for the rak'aats after tawaaf shall be as you have freed one Arab slave. The reward for Saee between Safa and Marwa is like that of freeing seventy slaves. And when people are gathered on the plain of Arafaat, Allah descends to the lower Heaven, and boastingly says to the Angels: disheveled hair, seeking My mercy. (O people) even though your sins shall be as numerous as the grains of sand, though they be as they be as numerous as the drops of rain that descend from Heaven and though they be as numerous as the waves of the sea, I have forgiven them all. O My servants, go forth while you are forgiven and pardoned. Your sins are forgiven, and so also are forgiven the sins of those on whose behalf you intercede.

Rasulullah (Salallaho Alaihi Wassallam) further said: "As for stoning the Shaytaan, for every stone that is thrown one such sin that would have destroyed you is pardoned. The reward for sacrificing and animal (Qurbani) is a special treasure which Allah stores for you. When you release yourself from Aihraam, by shaving your hair, for every hair falls there is written the reward of one good deed, while one sin is forgiven. After all this when the Hajji perform the Tawaaf as Ziyaarah not a single sin remains upon him. An angel places his hand on the back between the shoulder blades and says: "Now you may recommence your deeds. All your previous sins are forgiven." (Targheeb)

This Hadith is full of virtue of Hajj and its reward. It should be remembered that this does not refer to the Hajj of every Hajji. It is necessary that this Hajj be a real Mabroor Hajj before this reward can be attained. Some Shaikhs have explained that the Labbaik uttered by the Hajji is in actual fact the reply to the cry uttered by Hazrat Ibrahim A.S. many years ago as is mentioned in the Qur'aan.

Thus in the same way that a person feels awestruck, and great anxiety overcomes him when presenting himself at the door of a great ruler in answer to his summons, so should a Hajji be filled with fear and anxiety, yet have hope when answering the summons from Allah. The fear should be that our evil deeds do not prevent our presence from being acceptable.

A Wali Murtif bin Hazrat Abdullah (RA) used to pray in this manner on the plain of Arafaat: "O Allah, do not reject them (the Hajjis) all, because of my ill-fortune". Hazrat Bakr Muzni (RA) relates that he saw a saintly man on the plain of Arafaat saying: "Looking at all these (thousands).I feel that had I not been among them, they would all be forgiven". (Ithaaf)

It is reported that when Hazrat Ali Zainul-Aabideen (RA) used to enter into ihraam, his face used to become very pale, his body used to shake and tremble so much that he could not utter the Labbaik. Someone asked him: "You did not recite labbaik on entering into ihraam?" He replied: "I fear greatly that in reply to my Labbaik, a cry may come saying Laa Labbaik. That is your presence her is not acceptable". Thereafter, with great difficulty he finally uttered Labbaik, but the effort proved so much that he fell off from his camel unconscious. This continued to happen every time he uttered Labbaik.

Hazrat Ahmad (RA) relates: "I once performed Hajj with Abu Sulaymaan. When he entered into ihraam, he did not recite Labbaik. After we had gone about a mile he fell unconscious. When he recovered he said: 'O Ahmad, Allah revealed unto Hazrat Moosa A.S. saying: ' O Moosa, inform the unjust ones that they should not remember Me so much, because that I shall have to remember them with a curse.' O Ahmad. I have been informed that when a person performs Hajj with haraam things and recites Labbaik, then Allah replies to his cry saying: ' Laa Labbaik' You are not welcome, and your presence here is not desirable until such time that you discard your evil ways" (Ithaaf)

In the Qur'aan Allah says:

"Remember Me, and I shall remember you". When an unjust wrongdoer remembers Allah, Allah shall be obliged to remember him, but with a curse.

Hazrat Shaddaad bin Aws (RA) reports in Sahih Tirmazi that Rasulullah (Sallaho Alaihe Wassallam) said: "The intelligent one is he who continues to reckon with himself, (regarding his own life's deeds) and then continues to work for his hereafter. The foolish one is he who allows his passions and desires free rein, hoping that all his hopes will be fulfilled." (Nuzha)

Still it is required that everyone, in spite of fear for the contrary, should have the hope and trust that Allah accept his deeds. In one of our Rasulullah (Sallaho Alaihe Wassallam) prayers we read:

"O Allah, Your forgiveness is so much more infinite then my sins, and I have so much more hope in Your Mercy then in my good deeds."

A certain saintly person, resident in Makkah, used to perform Hajj annually until his seventieth Hajj. Yet every time we entered into ihraam, crying out Labbaik aloud, he used to near in reply: "Laa Labbaik". Once a young man was with him when the same thing happened. The young man said in surprise: "O uncle, a cry of Laa Labbaik has come in answer to your call". The old man asked: "O son, did you also hear it?" The young man said: "Yes, I also heard it". The old man cried bitterly and said: 'O son for seventy years now have I heard that reply time after time." The young man asked: "But dear Uncle, why should you cast yourself in so much difficulty? (to perform Hajj every time). The old man replied: "O son, on which other door can I knock except His, and who else is there to whom I may go except Him. It is my duty to continue begging for mercy. If He so desires, He may accept, and should He desire, He may reject. O son' it is not permissible for a slave to flee from the door of His Master for any reason that may not suit him". Saying this the old man wept bitterly that tears even covered his chest. Thereafter, he again cried Labbaik, but this time both heard in reply: "Now we have indeed accepted your presence here". And so we act with those who keep their faith in our goodness. But not so with those who follow their vain desires and still hope for Our mercy. The young man having heard this asked his uncle: " O Uncle, did you too hear this reply?" the old man said: "Yes, I have also heard it." Thereafter the old man wept so much that he died.

Hazrat Abu Abdullah Jalaa (RA) reports: "I was once at Zul Hulaifa, when a young man came to enter into ihraam. Having put on his ihraam clothing, he said repeatedly: "O my Lord, I fear that I shall say Labbaik while from Your side the reply shall be Laa Labbaik". This he said numerous times until at last he loudly recited: "Labbaik O Allah". The effect of it was such that he could not bear it. He then fell down dead.
Hazrat Ali bin Muwaffak (RA) says: "once on the eve of Arafaat I slept in the masjid at Mina. I saw two Angels in green clothes descending from above. The one asked the other, "how many pilgrims are present here this year?" When the other replied he knew not, the first one said: "There are six hundred thousand. But do you know from how many of them Allah accepted Hajj?" the second one replied: "I know not." The first

one went on: "Allah has accepted the Hajj of only six from them." Saying this, they both departed towards the sky.

Hazrat Ibn Muwaffak (RA) states further: "Greatly filled with fear and anxiety for what I heard, I woke up deeply distressed for my own Hajj. If only six pilgrims had their Hajj accepted out of six hundred thousand, then what chance is there that I would be among them?

On the way back from Arafaat I looked at the great congregation distressed and worried again. How is it that of such a huge gathering only six should succeed? In this great distress, I fell asleep at Muzdalifa and again I saw the same two Angels asking the same question and giving the same answers as before. Then the first one further asked: " and do you know what Allah has commanded regarding this situation?" the second replied: "I know not." The first one continued: " Allah has decreed that on account of the blessings of each of them, the Hajj of one hundred thousand Hajjis shall be accepted."

Hazrat Ibn Muwaffak (RA) ends his story thus: "When I woke up having heard that, I was so happy as cannot be explained."

It is also reported from this same Hazrat Ibn Muwaffak (RA) that he said; one year in Hajj it appeared to me that there must be many present whose Hajj may not have been accepted. I then prayed: 'O Allah I have granted (the reward of ) my Hajj to him whose Hajj has not been accepted."

In another book(Rowdur Rayaheen) he is reported to have said: "I have performed more than fifty pilgrimages, and every time I have prayed that the reward be granted to Rasulullah (Sallaho Alaihe Wassallam) and the khalifas and my parents."

Besides these Hajj during one year's Hajj on hearing the crying and the voices of the Hajjis before Allah on Arafaat, I besought Allah to grant the reward of my Hajj to him whose Hajj has been accepted. On the plain of Muzdalfa in his dream Allah appeared to him(to Hazrat Ali ibn Muwaffak R.A) saying: "O Ali, are you trying to be more generous than I am? I have created generosity. I have created generous ones and am the most generous of all. Verily through that Hajjis' Hajj that has been accepted I have accepted the Hajj of each and everyone whose Hajj had not been accepted.(Ithaaf)

it is also mentioned in Rowdur Rayaheen that ; I have forgiven the mall and together with them various others. I have also accepted every person's intercession for his family, friends and neighbors. Numerous similar incidents in the lives of the saintly ones are related later in this booklet under 'Stories'. From all these incidents, the moral is clear for us that we should have he great hope that Allah should enfold us in His Mercy.

In one Hadith Rasulullah (Sallaho Alaihe Wassallam) is reported to have said: "That person is indeed a great sinner, who while on the plain of Arafaat, still believes that his sins shall not be forgiven."

## Hadith Number Seven:

Hazrat Abu Moosa (RA) reports that Rasulullah (Sallaho Alaihe Wassallam) said: "the Hajji shall intercede on behalf of four hundred families or he said four hundred people from his family, and verily does he return from Hajj (sinless) as on the day his mother gave birth to him." (Al-Bazzar)

The fact that the Hajji shall intercede on behalf of four hundred souls, and that his intercession shall be accepted, means that there is nothing to stop Allah from forgiving more that four hundred too. Similarly, we read that he Hajji's prayer is answered every time he prays for someone, whoever which may be.
Hazrat Fudhail bin Eyaaz (RA) a famous Sufi once exclaimed on the plain of Arafaat: "Should this huge assembly of people come begging for a cent at the door of a most generous person, do you ever foresee that he shall send back disappointed?"

The people replied: "No, we cannot see him refusing them." Hazrat Fudhail R. A. said: "I swear by Allah, that for Allah to forgive them all, is so much easier than for the generous person t grant a cent."
(Rowdur Rayaaheen)

## Hadith Number Eight:

Hazrat Ibn Umar (RA) report that Rasulullah (Sallaho Alaihe Wassallam) said: "When you meet a Hajji (on his way home) then greet him, shake hands with him and ask him to beg forgiveness of Allah on your behalf before he enters his home, for his prayer for forgiveness is accepted since he is forgiven by Allah for his sins." (Ahmed)

Another Hadith explains the same point. Rasulullah (Sallaho Alaihe Wassallam) is reported to have said: "The Mujaahid (fighter in the way of Allah) and the Hajji are members of Allah's deputation. Whatever the beseech of Allah, is granted to them and whatever they beg of Him, they receive."

In another Hadith it is mentioned that Rasulullah (Sallaho Alaihe Wassallam) once prayed "O Allah, forgive the sins of the Hajjis and forgive the sins of him for whom the Hajji prays." It is reported that Rasulullah (Sallaho Alaihe Wassallam) made this duaa three times which emphasizes its importance. It is also reported that Hazrat Umar (RA) said: "The Hajji has the pardon of Allah and until the twentieth of Rabi ul Awwal Allah answers his prayers in which he begs forgiveness for anyone." For these reasons it has always been the custom and habit of the learned predecessors to welcome the pilgrims, to walk with them and to ask them to pray on behalf.

## Hadith Number Nine:

Hazrat Buraidah R.A reports that Rasulullah (Sallaho Alaihe Wassallam) said: "The expenses incurred during Hajj is like that incurred in Jihaad; rewarded seven hundred times." (Ahmed, Tabarani)

Once Rasulullah (Sallaho Alaihe Wassallam) said to Hazrat Aeyesha (RA) "The reward for you Umrah is determined by the amount spent on it."

That is; the more one spends on it, the more shall be the reward.

In another it is stated: "to spend in Hajj is like spending in the way of Allah, for which reward is granted unto seven hundred times.' (Kanz)

A further Hadith mentions: "For spending one Dirham in Hajj, the reward is 40,000,000 fold i.e. spending. Spending R1 will earn R 40,000,000 that Muslim who goes to Makkah and remains stingy and unwilling to spend. The learned Shaikhs of Rareeqah have specially advised that their mureeds should not be niggardly. In discussing this same point Hazrat Imaam Ghazali (RA) writes: "Extravagance that is prohibited, means to spend on delicious food and drink. But when it comes to spending on the people of the Holy places in

abundance, there is no question of extravagance." My own Shaikhs used to say that when one goes to purchase anything with the intention of helping the merchants of Makkah, then although it is actually spent in fulfilling one's own needs, still the money spent contributes towards the needy ones of the Holy Places. This should be remembered at all times.

In my life I have twice had the good fortune of visiting the Holy Places with my Murshid Maulana Khalil Ahmad (May he rest in peace). During our stay there when somebody used to present him with any gift he used to initially refuse accepting it. Should the person persist, he then used to advise them on he virtue and reward of giving that same present to the needy ones of the Haramain. In fact, he then used to provide the addresses of such needy and pious people for him. However, should the giver still persist in Maulana accepting the gift, the Learned Master then used to accept it and then send me with the special instruction of buying something from the markets, so that some form of assistance be provided to the local merchants.

Hazrat Umar (RA) used to say: "One of the signs of generosity of a person is the fact, that provisions for the journey are of the best quality." In explaining this saying the ulama have said that , the reference may be to the good quality of the provisions for the journey.

A better explanation, however, is given by them meaning that for the journey one's temperament should be such that he should not feel it a burden at all to spend freely.

In another saying of Hazrat Umar (RA) he is reported to have said: "The best Hajji is he whose intention is most pure and sincere, whose provisions for the way are the best, and whose faith in Allah is most strongest." (Ithaaf)

in a weak Hadith Rasulullah (Sallaho Alaihe Wassallam) is reported to have said: "Whosoever is unwilling and miserly with regard to spending in the way where Allah's displeasure and wrath lies, and whosoever delays his departure for Hajj for some worldly reason, will find that the worldly cause and objective will be delayed until such time the Hajj is return, and whosoever refuses to assist another Muslim brother in his need, will soon have to assist someone in some sinful act.' (Targheeb)

## Hadith Number Ten:

Hazrat Jaabir (RA) reports that Rasulullah (Sallaho Alaihe Wassallam) said: "A Hajji never becomes poor and destitute." (Tabarani)

By the way of further elucidation, we quote another Hadith. Rasulullah (Sallaho Alaihe Wassallam) said: "performing Hajj and Umrah many time drives away poverty." In another Hadith it is stated that: "Continuous Hajj and Umrah prevents a Muslim from leaving this life with a bad ending, and keeps away poverty."

In one Hadith it is mentioned: "Perform Hajj and become rich, travel and become healthy." In other words, change the air, places and weather, often bring about better health. This has been experienced time and again. In another Hadith it is related that : " Continuous Hajj and Umrah keeps away poverty and sin in the same way that fire removes rust from iron." (Kanz)

## Hadith Number Eleven:

Hazrat Aayesha R.A reports that she once sought permission from Rasulullah (Salallaho Alaihi Wassallam) to go for Jihaad. Rasulullah(Salallaho Alaihi Wassallam) replied: "You Jihaad is Hajj." (Agreed upon)

At another time Hazrat Aayesha (RA). asked Rasulullah (Sallaho Alaihe Wassallam) whether is Jihaad is also obligatory on females. He replied: "Yes, such Jihaad, wherein there shall he no killing. Your Jihaad is Hajj and Umrah."

Hazrat Hussein (RA) reports that a man came to Rasulullah (Sallaho Alaihe Wassallam) saying: "O Rasulullah (Sallaho Alaihe Wassallam), I am a weak person having little courage."

Rasulullah (Sallaho Alaihe Wassallam) said: "come, I shall show you such a Jihaad wherein no thorn shall prick you (no injury) and that is Hajj." (Targheeb)

Hazrat Aayesha (RA) once said: "O Rasulullah (Salallaho Alaihi Wassallam), we see that Jihaad is the most virtuous of all deeds, shall we women not then fight in the way of Allah?" Rasulullah (Salallaho Alaihi Wassallam) replied: "The most virtuous form of Jihaad for you is Hajj-e-Maqbool." (Targheeb)

Hazrat Abu Hurairah (RA) reports that Rasulullah (Sallaho Alaihe Wassallam) said: "The Jihaad of the old ones, the weak and the females shall be Hajj." (Targheeb)

In another Hadith it is stated: "The Jihaad of children, the aged the weak and women is Hajj and Unrah." (kanz). Further there are many Hadith to this effect. We shall look a tone more. In his farewell Hajj, Rasulullah (Salallaho Alaihi Wassallam) addressing the women said: "This is your Hajj which you now perform. Thereafter remain inside your homes." It is the result of this saying of Rasulullah (Salallaho Alaihi Wassallam) that amongst his wives Hazrat Zainab (RA) and Hazrat Sowdah (RA) never again went on pilgrimage. They used to say: "when we had heard Rasulullah (Salallaho Alaihi Wassallam) saying this with our own ears, how then can we leave our homes to perform Hajj?" the other wives, however, used to go for Hajj often, having before them the Hadith wherein Rasulullah (Salallaho Alaihi Wassallam) encouraged the performance of Hajj and Umrah as many times as possible. (Targheeb)

it would appear that there is a clear contradiction in these two traditions from Rasulullah (Salallaho Alaihi Wassallam). In actual fact both are correct and there is no contradiction. For women to proceed on long journeys is rather a delicate matter in Islam. It is allowed only when certain strict rules laid down by the Shar'iat are observed. Thus as far as Hajj and Umrah are concerned these may definitely be considered Jihaad for them, and the most rewarding form of Ibaadat. Therefore, Rasulullah (Salallaho Alaihi Wassallam) called Hajj, the Jihaad of women. But because of the fact that very often it becomes exceedingly difficult for women to observe all the rules concerning Hajj and travel, Rasulullah (Sallaho Alaihe Wassallam) took the precaution by saying that they should remain in their homes after the first Hajj. One of the strict conditions for women before proceeding for Hajj, is the compulsory requirement of the presence with her of a Mahram-one you can never marry by law of the Shar'iat. In numerous sayings of Rasulullah (Sallaho Alaihe Wassallam) we find that it is not permissible for woman to travel without the accompaniment of a Mahram.

In Mishkaat we find this Hadith: "It is not permissible for a man to be alone in a house with any strange woman, an never even should a woman proceed on a journey alone."

("Strange woman" here means a woman other than one's wife, mother, sister, daughter, grandmother, grand-daughter and aunts.)

Further Rasulullah (Salallaho Alaihi Wassallam) said: "A woman is something that should be covered. When she leaves the house, the Shaytaan follows her and constantly makes attempts to mislead her."

In one Hadith it is stated: Wherever a man and a (strange) woman are alone in a house, the third person present is Shaytaan." (Mishkaat)

Rasulullah (Salallaho Alaihi Wassallam) once said: "Refrain from visiting 'strange' woman".

Someone inquired: "And if he is a brother-in-law?" Rasulullah (Salallaho Alaihi Wassallam) replied: "Brother-in-law is death." (Mishkaat)

By death is meant by him being close and near to one another at all times, there are more chances of getting involved, which ultimately will be the cause of destruction. There are many such warnings in the Hadith. One should take very careful note of any contact with 'strange' woman during Hajj, because it very often does happen that women and men find themselves in such situations that they are alone in places. In any case it is not permissible for a woman to proceed on a journey all by herself, whether it entails her being alone with men in secluded places or not. It only means destruction of good deeds and situations fraught with sin.

## Hadith Number Twelve:

Hazrat Ibn Abbaas (RA) reports that Rasulullah (Sallaho Alaihe Wassallam) said: "whoever desires to perform Hajj, should hasten towards performing i." (this Hadith encourages the performing of Hajj as soon as is possible after having made sincere intentions towards it, as was said by Rasulullah (Salallaho Alaihi Wassallam)). (Abu Daud)

In another Hadith it has been stated: "Hasten to perform your obligatory Hajj, for one knows not what shall happen (to prevent it)." (Targheeb)

In one Hadith it is stated: "Make haste to perform Hajj, because one knows not what lies ahead. Perchance illness may overtake you or some other necessity (may demand your attention). (kanz)

In one Hadith it is stated: "Hajj should be performed before nikaah."

In a further Hadith it is also said: "Whoever has to perform Hajj should do so in haste, for a sickness may overtake him, or his means of conveyance may become unavailable, or some other necessity may prevent his departure." (Kanz)

In one Hadith it is said: "Do hasten towards Hajj before some excuse prevents it." (Kanz)

In view of these Ahaadith, the majority of Imams from among the Imams of Fiqh, are of the opinion that Hajj should be performed at the first opportunity after it becomes obligatory on a person. Should he delay, he is a sinner. Rasulullah (Sallaho Alaihe Wassallam) is reported to have said further: "Perform Hajj, it holds twenty times more reward than Jihaad." (Kanz)

In one Hadith it is stated: "To perform Hajj is to make Jihaad and to perform Umrah is to make nafil." (Kanz)

## Hadith Number Thirteen:

Hazrat Abu Hurairah (RA) reports that Rasulullah (Salallaho Alaihi Wassallam) said: "whoever sets forth in a journey to perform Hajj and passes away on route, for him shall be written the reward of a Haaji until the

day of Qiyaamat; and whoever sets forth to perform Umrah and passes away on route, for him shall be written the reward of a Mu'tair until Qiyaamat; and whoever sets forth on a journey to fight in the way of Allah and passes away on route, for him shall be written the reward of a Mujaahid until the day of Qiyaamat." (At-Targheeb)

Such is the reward of Hajj. We look at two further Ahaadith in this respect. In Targheeb we read: "When a person sets forth to perform Hajj or Umrah and passes away on route, he shall not be brought (before Allah) for judgment, nor will he have to give account. It shall be said to him: "Enter into Paradise." (Targheeb)

In another Hadith it is stated: "The House of Allah is one of the Pillars of Islam." Whoever sets forth from his house to perform Hajj or Umrah and dies on the way, shall enter paradise; and whoever returns after having performed it, returns with great reward and wealth. Wealth here means that he shall in this world be reimbursed with that which he spent. (see the discussion on Hadith No. 10)

In one Hadith it is stated: "Whoever passes away on the way to Makkah for Hajj or on the way back shall not be brought forth for judgment, nor shall he be reckoned with." (Targheeb)

In one Hadith it is said: "Whoever passes away on route to Makkah for Hajj or Umrah, shall not be judged, neither shall be reckoned with. He shall directly enter paradise. (Kanz)

In one Hadith it is said: "The most manner for a person in which to die is when he dies after having completed his Hajj or after fasting during Ramadhaan." (Kanz) In both these cases he dies having been cleansed from sin.

In one Hadith it is stated: "Whosoever passes away while in ihraam, shall rise up from his grave o the day of Qiyaamat, reciting labbaik."

## Hadith Number Fourteen:

Hazrat Ibn Abbaas (RA) reports that a Sahabiyah (a Muslim lady who saw Rasulullah (Salallaho Alaihi Wassallam) once said to Rasulullah (Salallaho Alaihi Wassallam): "O Rasulullah (Salallaho Alaihi Wassallam), the obligation of Hajj has come at a time now when my father is a very old and weakly man. He is unable to remain seated on a camel (or horse). Can I then proceed to perform Hajj on his behalf?" (Agreed upon)

Rasulullah (Salallaho Alaihi Wassallam) replied: "Yes, you can."

Another Sahabi (RA) also came with a similar request: "O Rasulullah (Salallaho Alaihi Wassallam), my sister made vow that she would perform Hajj. Now she has passed away. What should we do?"

Rasulullah (Salallaho Alaihi Wassallam) replied: "Should she have passed away while she owed someone something, would you have settled that debt?"

The man replied: "Yes indeed."

Rassulullah (Salallaho Alaihi Wassallam) said: "This is a debt due to Allah. Settle it." (Mishkaat)

In another instance one Sahaabi came to Rasulullah (Salallaho Alaihi Wassallam) saying: "My father is very old. Neither can he perform Hajj nor Umrah, nor can he travel about." Rasulullah (Salallaho Alaihi Wassallam) said: "In that case perform Hajj on his behalf as well as Umrah.' (Mishkaat)

In one similar Hadith Rasulullah (Salallaho Alaihi Wassallam) replied to this question by saying: "If your father was in debt, and you paid his debt, would it be considered as discharged?"

He said: "Yes it would be discharged."

Rasulullah (Salallaho Alaihi Wassallam) said: "Allah is most merciful. (Why will Allah not accept it). perform Hajj on behalf of your father." (Kanz)

Kanzul Ummaal mentions a Hadith in which it is stated: "Whoever performs Hajj on behalf of his parents, after they had passed away, he shall be save from the fire of hell, while for the parents the reward of a full Hajj shall be written. The reward of the one who performs it shall not be decreased. And no one can do anything better for his near relatives than to perform Hajj on their behalf, and sending the reward to them in their graves."

One Sahabi inquired: "O Rasulullah (Salallaho Alaihi Wassallam), when my parents were alive, I used to treat them well. Now they are dead, I still wish to look after them as before. How can I do that?"

Rasulullah (Salallaho Alaihi Wassallam) replied: "when you perform salaat, then perform salaat on their behalf as well, and convey the thawaab to them; and when you fast, fast on their behalf as well."

One Sahabi asked Rasulullah (Salallaho Alaihi Wassallam): 'O Rasulullah (Salallaho Alaihi Wassallam) when we give charity on behalf of the deceased ones, or perform Hajj, and pray for their forgiveness, does the benefit of these actions of ours reach them?"

Rasulullah (Salallaho Alaihi Wassallam) replied: "indeed it does reach them and they become so please with it, just as if someone had placed a present before them in a plate.' (Manaasik Qari)

Note: There are two ways in which Hajj may be performed on behalf of someone else. Firstly there is the nafil Hajj, Umrah or tawaaf on behalf of anyone else. Secondly there is the Hajj which had become compulsory on the persons on whose behalf it is being performed. Here then there are some conditions. It is best that these should be inquired from the learned ulama when required.

## Hadith Number Fifteen:

Hazrat Jaabir (RA) reports: "Verily Allah causes three people to enter into Paradise through one Hajj; The deceased, (on whose behalf this Hajj is being performed) the Haaji performing it and he (the heir or others) who makes possible its performance (by financial aid)." (Kanz)

Rasulullah (Salallaho Alaihi Wassallam) has said that when a person performs Hajj on behalf of another, he gets the same reward as the one whose behalf it is being performed. (Kanz)

Ibn Hazrat Muwaffaq (RA) says: "I have performed Hajj numerous times on behalf of Rasulullah (Sallaho Alaihe Wassallam). Once Rasulullah (Salallaho Alaihi Wassallam) appeared in my dream and said: "O Ibn Muwaffaq, did you perform Hajj on my behalf?"

I replied : "Yes Rasulullah (Salallaho Alaihi Wassalam)."

Rasulullah (Salallaho Alaihi Wassallam) said: "and did you recite Labbaik on my behalf?"

I replied: "Yes Rasulullah (Salallaho Alaihi Wassallam)."

Rasulullah (Salallaho Alaihi Wassallam) then said: "On the day of Qiyaamat I shall repay you in full. On that day I shall take your hand and take you into Paradise while the rest of the people will continue to be reckoned with and called to account." (Ithaaf)

Rasulullah (Salallaho Alaihi Wassallam) is also reported to have said: "A Hajj performed on behalf of another causes for four people to receive the reward of a Hajj; the one who made the wasiyyat (bequest) that it should be performed on his behalf; he who wrote down the testament; he who financed the Hajj and he who performed the Hajj." (Kanz)

in case of Hajj-e Badal it is essential that the niyyat for performing Hajj on behalf of someone else should be sincere. The Haaji should have no aim other than to perform Hajj duties on behalf of someone else and to assist his fellow Muslim. Where other intentions enter into the picture, for example, where the Haji intends getting financial gain or other worldly benefit, that person on whose behalf Hajj is being performed will definitely get his reward, but the person who performs it , is deprived of the great blessing.

Hazrat Imam Ghazali (RA) writes that whoever perform Hajj for a fixed sum of money is actually selling his Deen for the sake of worldly gain. For this reason one should not make a special occupation of it, because in rewarding us for our Deen (religious activities) Allah often grants us worldly wealth and power as well. But by selling the Deen our worldly wealth does not increase. Allah certainly does not grant us Deen in return for worldly activity and gain.

## Chapter 2 - Grave Warnings For Not Performing Hajj.

Hajj is one of the pillars of Islam, and by the coming of Hajj into Islam did this religion become complete. (see first chapter). For those who fail or refuse (and are indifferent) to perform Hajj, severe warnings have been given.

### Aayat Number One:

"Pilgrimage to the House (of Allah) is a duty man owes to Allah upon those who can afford the journey." (Surah Ale-Imran - 97)

The ulama inform us that Hajj became obligatory when this verse was revealed. When we look at he verse we see a lot of emphasis and stress. Let us study it:

Firstly, we find a Laam on the word of Allah (Lillaahi) which lays emphasis on the fact that Hajj is obligatory. (see Allama Ainy)

'Alan-naas' is another term that denotes extreme emphasis.

The mention of the word 'Manis Tataa'a' which lays emphasis in two different ways. One is, a noun in opposition, and the other is, that the obligatory duty of Hajj on people, in the aggregate, is expressed here in detail.

'Wa man kafara' (who disbelieves) this is indeed a great threat. Allah uses two word 'kufr' for those who refuse (don't care) to perform Hajj.

After that, Allah in apparent anger states that, should man refuse to obey this injunction, then He loses nothing at all.

Lastly, more anger is expressed when Allah states: that He is most definitely not in need of anything at all in this universe as well as beyond it."

Much of the above will only be truly appreciated by those who understand the Arabic language. My aim in mentioning them here is merely to show how much emphasis Allah has laid upon Hajj being 'FARDH" and the great danger in failing to perform it.

It is reported that Hazrat Umar (RA) used to say: "Whosoever has health and (sufficient) wealth to bring him to Hajj and still does not go for Hajj and dies without performing it, then on his forehead the word 'KAAFIR' shall be written on the day of Qiyaamat." Then Hazrat Umar (RA) used to recite the verse mentioned above unto 'Wa man kafar'. (Durre Mansoor)

It is reported that many great ulama, from among the Taabi-een used to say that when a person is so rich that Hajj becomes obligatory on him, and he still does not perform Hajj, then none of us will perform the Salaat ul Janaazah over him. They are Saee-bin-Jubair, Ibrahim-ul-Nakhee, Mujaahid and Hazrat Taoos R..A. all great men (Ithaaf)

The ulama and especially the four great Imaams did not consider a person Kaafir when he does not perform Hajj (even though he has means). They only did that when he denied that fact that Hajj is a pillar of Islam

and an obligatory duty. However, the threats and warnings from Allah and His Rasool (Salallaho Alaihi Wassallam) are such that it would bring one very near to Kufr.

### Aayat Number Two:

"And spend of your substance in the way of Allah, and make not your own hands contribute to your destruction." (Surah Al-Baqarah - 195)

Some of the commentators of the Holy Qur'an are unanimous that this verse refers to the pilgrimage among other things pertaining to the obligations and duties we owe to Allah. This verse encourages to spend in Allah's way; to spend in Hajj and warns that refusal to spend that which Allah given in His own path means destroying your own self with your own hands. There can be no doubt in this. Hereafter we shall quote a number of Ahaadith.

### Hadith Number One:

Hazrat Ali (RA) says Rasulullah' (Salallaho Alaihi Wassallam) said: "Whoever possesses the provisions (for the journey) and the means of transport to bring him to the Hose of Allah yet he does not perform Hajj, then there is no difference in him dying as a Jew or as a Christian." (Tirmidhi)

To substantiate this, Rasulullah (Salallaho Alaihi Wassallam) recited the verse "Pilgrimage to the House (of Allah) is a duty."

This Hadith according to the strict code of the Muhadditheen (experts in Hadith) has a weak sanad, yet the verse of the Qur'an quoted above as well as numerous Ahaadith substantiate the contents of this Hadith.
Hazrat Imaam Ghazali (RA) also writes about this Hadith saying that this Hajj is indeed a very important form of worship that the defaulter is regarded equal to a Jew or a Christian in the sense of being misguided.

### Hadith Number Two:

Hazrat Abi Umama (RA) reports that Rasulullah (Sallaho Alaihe Wassallam) said: "Whoever fails to perform Hajj while not being prevented from it by a definite and valid necessity, or by oppression from an unjust ruler, or by sever illness, and then passes away, in such a state has the choice to die as a Jew, if he so wishes, or as Christian if he so wishes.' (Darimi)

The same type of Hadith is reported by Hazrat Umar (RA) in it is thrice mentioned: "he has the choice to die as a Jew if he so wishes or as a Christian." Another report from Hazrat Umar (RA) does not do so, then you can swear (by Allah) that he has died as a Christian or as a Jew." (Kanz)

Note: It is possible that this is Hazrat Umar R.A own opinion. The ulama are agreed that not performing Hajj while being able to do so, does not make one a Kaafir. Kufr only establishes itself on a denial of it. Here I wish to add another saying by Hazrat Umar (RA): "I would have liked to announce in all the towns under Islam that whoever has the means, yet does not go to perform Hajj, should be forced to pay the Jizya, because he is not a Muslim.' (jizya is a tax that the Muslim Ruler takes from the non-Muslim inhabitants of an Islamic country. It is never taken from a Muslim).

### Hadith Number Three:

Hazrat Ibn Abaas (RA) said: "Whoever has enough money to perform Hajj and does not do so, or enough wealth making Zakaat obligatory on him, and he does not give it, he shall surely at the time of his death beg to be sent back to the world." (Kanz)

The fact that they shall beg to be returned to this earth is a reference to the verse I n Surah Mu'minoon which is thus: "In falsehood and deception will the be until when death comes to one of them, he says: "O My Lord, send me back to life, in order that I may work righteously in the thing I neglected.' By no mean! But is a word he says." Before them is a partition till the day they are raised up." (Surah 23 verse 99 and 100)

Hazrat Aayesha (RA) says: "For the sinner, the grave means destruction. Black snakes will start biting him from the head (downward) and from the feet (upwards) until they meet biting up t the waist." That is the punishment of Barzakh mentioned in the verse above. (Durre Mansoor)

It is reported that Hazrat Ibn Abbass (RA) said: "Whoever has the means to go for Hajj and does not do so, or has sufficient wealth that makes Zakaat obligatory on him and he does not do so, then at the time of death he shall beg to be returned to the world." Hearing this someone asked: "but that is what the disbelieves will do?" (in another words the verse refers not to the Muslims, but to the non-Muslims)

Thereupon Hazrat ibn Abbaas said; "I will then recite to you other verses from the Holy Qur'an where Muslims too will beg for the same". He the recited the last verses of Surah Munafiqoon:" O you who believe, let not your riches or your children divert you from the remembrance of Allah. If you act thus, the loss is their own and spend something (in charity) out of the substance which we have bestowed upon you, before death should come to any of you, and he should say: 'O my Lord, why did you not give me respite for a little while? I should then have given largely in charity, and I should have been of the doers of good. But to no soul will Allah grant respite, when the time appointed (for it) comes; and Allah is well acquainted with what you do." (Surah 63 verse 10 and 11)

In another Hadith Hazrat Abbaas (RA) recited the above Aayat and said: "this refers to the Muslim when death comes to him and he has not discharged his Zakaat or performed his Hajj or discharged his duties towards Allah, then he will beg to be sent back to his world." But Allah says in the Holy Qur'an: "But to no soul will Allah grant respite when the time appointed (for it) has come." (surah 63 verse 11) (Durre Mansoor)

## Hadith Number Four:

Hazrat Abu Saeed Khudri (RA) reports that Rasulullah (Sallaho Alaihe Wassallam) said: "Allah says: 'That servant of mine whom I have given health and sufficient sustenance and he allows five years to pass by without visiting my House, he is verily deprived of great goodness and many blessings." (Ibn Hibaan)

This is not the only Hadith of its kind. Many others with similar contents can be mentioned. It would appear that according to this Hadith it would have been obligatory for every healthy person who has the means , to perform Hajj once in every five years. But because of other Ahaadith where it is clearly stated that Hajj is only obligatory once in a lifetime, this Hadith is interpreted thus; that it is advisable for such people to perform Hajj after every five years. No one can deny he fact that failure to visit the Holy Ka'bah under such circumstances deprives one of great blessings, especially when we take into consideration that all health and wealth comes from Allah, and that Allah Himself speaks in this Hadith of giving health and wealth. Hence, if any worldly needs seen to prevent our visit to the Holy Places, it should not be allowed to keep us away. However, if any religious need keeps us away after we have already performed the obligatory Hajj, then such a need should be given preference over our desire to perform a nafil Hajj. For example, when there is a large

number of people around us in need of food, clothes and drink, then in such a case it is more virtuous and rewarding to give charity than to proceed for nafil Hajj.

## Hadith Number Five:

Hazrat Abu Jafar (RA) reports from his father who reports from his grand father that Rasulullah (Sallaho Alaihe Wassallam) said: "Every man or woman who is stingy in spending in things or places in which lies Allah's pleasure, he will be made to spend much more in such a cause which incurs Allah's displeasure, and whoever, because of some worldly obstacle (requiring his attention) postpones going for Hajj, will find that the obstacle shall not be overcome until he sees the Haajis returning from their pilgrimage; and whoever (refuses) to assist another Muslim brother will be made to assist somebody in some form of sinful act for which there is no reward. (At-Targheeb)

According to the rules laid down by the Muhadditheen (scholars of Hadith) this Hadith is a weak one. However, for such purposes, a Hadith like this may be quoted, and moreover general experiences corroborate this Hadith. It is fact that people who try to avoid assistance in righteous, worthy causes, become involved in prohibited dealings. You see them bribing in court cases etc. and worse than that you see them in grave immoral acts. e.g. dancing, attending parties and the cinema and spending money on it. When a person spends the wealth Allah has so generously granted him, in good cause, he safeguards himself from such evil acts. in these times one should take special not of these points. These warnings are for those people who in spite of having wealth do not perform their fardh Hajj. Those people who do not possess the wealth and specially those on whom others are dependent, for them to attend to their needs is far more important than nafil Hajj. In his famous kitaab Madkhal, Hazrat Ibn Ameer Alhaaj R.A writes: "Many a person leaves his family in want and goes to perform Hajj, when in reality Rasulullah (Salalaho Alaihi Wassallam) had said: "It is sufficient a great sin that a man should leave behind in want of sustenance such persons whose food and drink he is responsible for."

## Chapter 3 - Enduring the inconveniences of the Hajj journey.

Any journey has its difficulty and sufferings. Our shariat having taken that into consideration allowed that any Salaat composing four Rakaats should be reduced to two while on travel. Rasulullah (Sallaho Alaihe Wassallam) himself said about travel: "**travel is a portion of hell-fire.**" Therefore traveling means inconvenience and difficulty. So come what may any traveler to the Holy Places will undergo some suffering enroute. But bearing in mind that this journey to the Kaaba is a journey in search of the Beloved One, one should behave on the road like a lover seeking the beloved who awaits him. So whether he hears abusive language directed at himself or whether he is being sworn at or whether stones are cast on him, no matter what difficulty he encounters the Haji should go ahead to the destination undeterred by any such obstacle. And by tolerating all sufferings and hardships with patience, ones reward is increased, (in case where such hardships are not contrary in effect to the interests of our Deen and health).

Hazrat Imam Ghazali (RA) mentions an interesting point by saying: "whatever a person spends on this journey, should be spent with pleasure, and whatever loss of life or wealth one experiences should be borne with patience, because such things are the signs of a Hajj that is accepted by Allah."

To experience difficulty on the journey of Hajj is like spending in the way of jihad, where one Dri'ham is rewarded up to seven hundred times. To experience pain and hardships on Hajj is similar to the experience of the hardships of jihad. It should be noted that all hardships and losses experienced are not forgotten by Allah, but are turned into rewards. (It'haaf)

Rasulullah (Sallaho Alaihe Wassallam) said to Hazrat Aa'isha R.A: "Verily the reward (of your Umrah) is according to the amount of your hardships. "One's reward is increased to the extent of his hardships. This does not mean that a person should create unnecessary or unnatural difficulties for himself. For such artificial difficulties there is no reward.

One Hadith in Bukhari illustrates this: "Once Rasulullah (Sallaho Alaihe Wassallam) passed a person whose hands were tied with rope. Another man was pulling him by the rope around the Kaaba for tawaaf. (Apparently the person was blind or had some other difficulty). Rasulullah (Sallaho Alaihe Wassallam) cut the rope and said: "Lead him and pull him by the hand."

Another time Rasulullah (Sallaho Alaihe Wassallam) saw two persons tied together by a rope towards Makkah. Rasulullah (Sallaho Alaihe Wassallam) asked: "what is this?" They replied: "we made a vow that we would proceed towards the ka'bah tied together like this." Rasulullah (Sallaho Alaihe Wassallam) then said: "Cut the rope; such a vow is wrong. A vow is only made for righteous deeds; while this that you are doing is Satanic." (Ainy-Bukhaari)

Going to Hajj on foot is a praiseworthy act, but only as one can bear the burden of it. At the beginning of this booklet we quoted the verse: "And proclaim the pilgrims among men. They will come to You on foot and on every kind of camel, lean on account of journeys through deep and distant mountain highways."

One will notice that those coming on foot are mentioned before those "on camel." Some Ulama therefore, deduce from this that traveling for Hajj on foot is more virtuous than traveling by any other means of conveyance.

Ulama have gone s o far as to say that "For those people who have the habit of performing Hajj on foot, it is not necessary for them to have the means of transport before Hajj becomes obligatory on them. When they

are healthy and have the strength of body, and when the road is safe (with sufficient food and drink) Hajj becomes compulsory on them. (see Ainy)
The great blessings of traveling for Hajj on foot has also been expounded by Rasulullah (Sallaho Alaihe Wassallam). We quote a few of these Ahadith.

## Hadith Number one:

Hazrat Ibn Abbas R.A reports from Rasulullah (Sallaho Alaihe Wassallam) who said: "Whoever goes for Hajj to Makkah on foot, and return; for him is written the reward of seven hundred good deeds performed in the Holy Haram for every stride taken." The companions asked: "And what is the meaning of good deeds of the Haram?"
Rasulullah (Sallaho Alaihe Wassallam) replied: "Every good deed is granted the reward of one hundred thousand good deeds." (Kanz)

According to the above calculation it would mean that seven hundred good deeds are equal to seventy million good deeds. And such is the reward gained at every step; hence on can only imagine what the sum would be after completing the whole journey. Hazrat Ibn Abbas (RA) is reported to have recommended to his children; at the time of his death; that they travel for Hajj on foot, and quoted this Hadith to them. (It'haaf)

On numerous occasions the companions are reported to have heard Rasulullah (Sallaho Alaihe Wassallam) say: "The Salaah in the Haram is equal to one hundred thousands Salaah."(Elsewhere)

Hasan-ul-Basari used to say: "In the Holy Haram one fast is granted the reward equivalent to that of one hundred thousand fasts, and giving one Durham in charity brings the reward of one hundred thousand Durham's. Similarly, every good deed inside the Holy Haram is rewarded one hundred thousand times more than any good deed outside the Haram." (It'haaf)

In the same way as reward is increased for good deeds in the Haram, so also are the punishments for evil and sin increased. This is why some Ulama maintain that it is makrooh to reside in Makkah (more than is necessary). At some time or other sins are committed, as man is prone to sin. And to commit sin there is a great calamity brought upon one's self by oneself.

Just outside the Holy Haram is a place name RUKYA. Hazrat Ibn Abbas (RA) says: "For me to commit seventy sins at Rukya is so much better than committing a sin inside Makkah."
This will be dealt within detail under the seventh Hadith of chapter six.

## Hadith Number Two

Hazrat Aa'isha (RA) reports from Rasulullah (Sallaho Alaihe Wassallam): "Verily the angels shake hands with the Hajees arriving in Makkah mounted (on horses, camels etc), and embrace those arriving on foot."(Baihaqi)

When Hazrat Ibn Abbas become sick, he said: "Nothing fills me with more regret and sorrow than the fact that I did not perform Hajj on foot."

Indeed Allah mentioned those arriving in Makkah on foot in the Ayah of the Quran (Durre Mansoor)

This Ayah and its translation has been mentioned at the beginning of the book.

Hazrat Ismail A.S. used to perform Hajj on foot. (Durre Mansoor)

Another report says that Hazrat Adam A.S performed Hajj one thousand times on foot from India. (Targheeb)

Another report says that forty of those pilgrimages were on foot. (It'haaf)

Hazrat Ibn Abbas (RA) says that this was the practice of all the Hazrat Ambiya A.S. to perform Hajj on foot. (It'haaf)

Mullah Hazrat Ali Qari R.A says: "That no matter what ones form of transport may be; the best is to enter the Haram on foot. And in this respect Hazrat Imaam Ghazali (RA) also states; that it is better for a person who is fit and able to walk to Makkah and perform Hajj on foot. And to substantiate this he quotes that Hazrat Ibn Abbas (RA) made wasiyyat (a bequest) to his children at the time of his death to do that, telling them that every stride taken, seventy hundred good deeds are rewarded each of which is rewarded one hundred thousand times. Therefore those who are used to walking long distances and it is safe for them to do so; then it is desirable for them to perform Hajj on foot. Further, as for those young men who are strong and healthy and all those who have a habit of walking and are sufficiently healthy and strong, it is best for them that they should proceed on foot from Makkah to Mina and then onto Arafat Muzdalifah Mina etc. at least this much should be done. Apart from the great reward, one get the opportunity by going on foot and performing so many of those deeds which are mustahab. How much do we not lose by not performing those mustahab deeds as a result of being more or less bound to a certain form of transport. Moreover, the distances during Hajj are not great at all for a strong and healthy person. On the eighth day from Makkah to Mina is a mer three miles; on the morning of the ninth from Mina to Arafat is a distance of five to six miles. This should be no burden for those who are fit and able to walk. The thawaab is so great that for each step taken; the reward will be 70,000,000 rewards.

Hazrat Ibn Abbas (RA) also said: "whoever walks (in Hajj) from Mina to Arafat shall receive 100,000 good deeds of the Holy Haram."

It is reported that Ali bin Shu'aib came walking for Hajj from Nesapur more than sixty times. And about Mugheera bin Hazrat Hakeem (RA) it is known that more than fifty times did he go walking from Makkah for Hajj. Hazrat Abul Abbas R.A performed Hajj more than eighty times on foot. Hazrat Abu Abdullah Magrabi (RA) performed Hajj ninety seven times on foot. (Ithaaf)

How great is their reward at seventy million per step Qazi Ayaaz wrote in his book Shifa that a saintly man traveled the whole journey on foot? When people asked him about the great difficulty he encounter and the reason for undertaking his journey on foot, he said: "when a slave has run away from his master, is it suitable that he returns to Master on foot or on horseback. Had I the strength to present myself before Him traveling on my head; I would have done so." These are only a few examples about the hardships of this journey. Similarly, one should bear all those things that are against one's nature.

Rasulullah (Sallaho Alaihe Wassallam) in a hadith; to Hazrat Aa'isha (RA) that was mentioned at the beginning of this chapter; said to her: " Your reward is proportionately according to the hardships you undergo." This includes all types of hardships. All the hardships of this journey should be borne with patience, tolerance; without anger or arguments. Hazrat Imaam Ghazali (RA) writes that one should never nag or annoy one's companion on the journey, instead one should be soft-spoken, friendly and brotherly. When any pain or injury is caused from their side then patience is required. In a case where one's temper becomes unpleasant through walking, it is best to go by transport.

Such is the journey to one's Beloved. Like an ardent lover traveling in the direction of the town where the Beloved resides. His happiness, yearning and expectation is such that nothing on his way to his Beloved discourages him, not the heat of the day, nor the cold by night, nor the fierce winds or the rain from above. Neither should the taunts or disturbances of others, nor their abuse cause one's temper to flare and change from remaining cool and calm.

## Chapter 4 - Significance of Hajj and its Meaningful Benefits

In the real and true state of Hajj there is as a matter of fact a specimen or pattern of two scenes, and in each and every act of Hajj there are two implied realities. Although in every one of Allah's commands there are manifold benefits and much wisdom, of which the significance and deeper meanings are mostly of such depth that our minds cannot even conceive them. But much significance on the other hand is such that every mind's can comprehend. Similarly, Hajj is such that mostly the significance and wisdom that lies in its each and every act is not easily understood. While many other significance and the Wisdom in them can easily be grasped.

Firstly, Hajj depicts death i.e. our departure from this world and the circumstances after death. Secondly, it gives a most vivid practical description of true love; devotion and adoration.

### Haj as a Picture of Death

Let us see how Hajj depicts death and the hereafter. A Hajee leaves his home, bids farewell to all his dear ones and relatives; and departs from them just before he sets off alone. From there he proceeds to another country (as if into another world) leaving behind all those things which he was attached to and which had occupied most of his time; his house, his family, his farm, his orchards and the company of his friends. Death is the same, therefore, when one dies he leaves behind all this; his home, his family, friends, country and everything that he loves. Such should the Hajees thoughts be when leaving for the house of Allah, that in the same way as he is now leaving all worldly things behind for a short period of time, similarly, that time shall soon come; when without a choice he shall have to leave them forever.

After that, as when the Hajee mounts his camel, his horse or gets on the train, which begins to move him further and further away from his house and dear-ones, so does his dear-ones relatives and friends lift his janazah. Having lifted it to their shoulders they begin to move him further and further away from everything that he loved. So he departs like the janazah being carried to the grave.

Some would come to bid farewell at home, some will go as far as the station and the real faithful ones may even go further; up to the boat. The position of the deceased and his friends is similar to that. Some may come only to the house to have a last look at him; others will go a short way for the janazah prayers. The real friends will go as far as the grave, to place him inside and fill the grave with soil. The latter are like those faithful ones who will bid farewell on the docks.

However on the boat (as well as in the grave) only those will accompany him, who could have been of assistance to him n this life only, whether that be a friend, a relative or wealth. With regard to the journey, some companions are such that at all times they will see to his comfort and happiness, thereby making the journey a happy and pleasant one. Others will be such ill tempered and quarrelsome that at every step they will make his journey a most unpleasant ordeal. Exactly so are the circumstances of the deceased one. With him will remain his deeds, which will abide by him till the end. His good deeds will indeed cause him great comfort and pleasure on the journey to the hereafter, (Akhirah), and his evil deeds will indeed cause him severe pain and suffering. The good deeds will remain with us in the grave in the form of a most handsome person, while evil deeds will remain with us in the grave in the form of an exceedingly ugly and fearsome person.

The greatest comfort a Hajee enjoys in Hajj comes from the money and provisions, which are prepared by him before leaving. Likewise, the greatest comfort one enjoys in the life after death is that which comes from

the good deeds he performed before his death. Sometimes, in Hajj a person due to lack of money urgently requires more money; and you can imagine how happy one becomes; if that which he needs urgently is sent to him by some near relative or friend. How thankful is one at that time? Similarly, how thankful will the deceased be if after his demise his relatives, his friends or his children give charity, or recite Quran etc; and pray for the rewards and blessings of that to be conveyed to him. These will surely reach him; because that is what our Rasulullah (Sallaho Alaihe Wassallam) said. In the next stage the Hajee then has to pass through many perilous and unpleasant things. Thieves may rob him, ill-tempered government officers will search his luggage, query his documents etc. All these experiences remind us of various of the graves as when Munkar and Nakeer will come to question us; our Imaan will be tested; snakes and scorpions and various insects will be in the grave to punish us. In addition to this each one will have the book of his deeds with him.

"Every man's fate we have fastened on his own neck."

Certainly, many a rich Hajee; instead of having to go through all these bitter and unpleasant experiences goes through the normal passport, immigration and customs formalities unharassed; and experiencing no inconvenience reaches Hijaaz (his destination) in a short time. Likewise, those who toiled in this world and successfully accumulated many good deeds will not even feel the ordeal of being put to test by the questioning of Mankar and Nakeer; nor will they suffer other punishments of the grave on the journey to their destination-the Akhirat; which he will similarly reach in a short time. Then until Qiyamah he will rest in great comfort like a bride on her first night delighted and happy; completely unaware of the hardships surrounding her. Then again for the Hajee in the next stage the two white cloths worn by him as ih'raam should always bring to mind the kafn he is to wear one day. When Labbaik (I am at thy service; I am present) is being uttered aloud by him, he; the Hajee should remember the day of Qiyamah when all people will be called upon by the angel who will blow the horn, to assemble before Allah for reckoning.

Entrance into Makkah brings safety and peace. It is a place where Allah's mercy is sought and assured. Yet, on account of our misdeeds we should be uneasy and overcome with grief; that we do not find peace even in a place of peace; but Makkah is a place of peace and security. Therefore, throughout the stay in Makkah we are reminded constantly of the fact that this place that offers peace to us is wholly due to the mercy and favors of Allah Taala only. Looking at the ka'bah should again bring to mind the sighting The Master of the Ka'bah on the day of Qiyamah. For this reason; looking at the Ka'bah should be done with great fear and respect: as in the case of watching a great king at the time of entering his court. Tawaaf of the Ka'bah brings to mind those angels who continuously make tawaaf around Allah's throne; at all times and will continue doing so. When the Hajee holds the drapery of the Ka'bah with tears flowing down his cheeks; throwing himself against the Multazam; it calls to mind the picture of a sinner having sinned against a most kind, noble and generous Master. He now comes to that Master, holding onto His clothes; throwing himself down before Him; and tearfully begs for mercy and forgiveness. This brings to mind how one will weep for his sins on the day of the Qiyamah.

When a Hajee runs to and from between the Safa and Marwa; it calls to mind those who will go running from place to place on the plain of Hashr (assembly) on the day of Qiyamah.

"They will come forth-their eyes humbled from their graves; like locusts scattered abroad." (Sura-ul-Qamar-7).

In my opinion this is what the Saee signifies. The story is told in full detail in the Hadith, that on the day of Qiyamah; when all people will be greatly perplexed and worried as a result of unbearable and intensive hardships, and sufferings; they will decide to run to the prophets; for them to intercede on their behalf because of being the near ones of Allah: having no blemishes, being pure of sin and transgression.

They will go first to Hazrat Adam A.S and say: "You are our father. Allah created you with his own hands. He caused the angels to perform sajda before you, and taught you the names of all the things ….; Please intercede to Allah on our behalf." He will say: "No I cannot, for what shall I answer when asked about eating of the forbidden tree?" Go to Hazrat Nooh A.S. more worried now than ever, people will then run to Hazrat Nooh A.S and he too shall reply: "I cannot intercede on your behalf because at the time of the storm (deluge) I asked an unwarranted question to save my son. Go to Hazrat Ibrahim A.S." He too will excuse himself saying: "Go to Hazrat Moosa A.S" Hazrat Moosa A.S too will excuse himself, saying: "Go to Eisa A.S." Verily he also will ask to be excused; and he will refer them to Muhammad (Sallaho Alaihe Wassallam) then he, our Holy prophet (Sallaho Alaihe Wassallam) will open the doors of intercession (Shafaa'at). The Hadith is long; but I only wish to illustrate the happening on that day; when people greatly worried, will run from one to the other. What a trying-day it will be.

What else can Arafat signify other than the Mah'shar; the plain where the reckoning shall take place? There at Arafat we see them all on one plain: with the sun shining from above; we see them begging for mercy, fearful of their sinful acts. Qiyamat will also be similar; only that it will be much more frightening and awe-inspiring; in my humble opinion the thing that one should especially ponder over is the treaty made with Allah, before time itself was created by Him.

Long before the creation of mankind, Allah took an oath from the souls of all human beings ever to appear on earth. In the words of the Quran Allah inquired from them; "Am I not your Lord?" they replied: "Yes".
In Mishaat we find a hadith related from Musnad Ahmad that Rasulullah (Sallaho Alaihe Wassallam) said: "This oath was taken at Arafat". In my personal opinion the day of Arafaat should remind us of that covenant. The greatest thought should be given to this at Arafaat. What pledge was taken from us; and to what extent did we fulfil the promise.

From Arafaat the journey is towards Muzdalifah; and Mina, Hazrat Imaam Ghazali (RA) states that this vast crowd moving in their thousands; pleading in their different languages; behind their own Imaams; each busy in his own activities brings to mind the picture of Qiyaamat even more vividly. There too we shall see them greatly perplexed, worried and in their great fear and anxiety we shall see them also behind their own prophets; moving from place to place. Hence the Haji should adopt the greatest humbleness and humility at these stations.

That is how Haj appears as a picture of Qiyaamat. A symbolic representation of what is to come to each of us. When we look at Haj in this light numerous details of it become clear to be understood.

## Haj as an exposition of Ture Love

Secondly, Haj appears as a true exposition of affection and inordinate love; which is manifest in Haj. In order to understand this properly the following should be borne in mind; man's relation with his Creator in Islam is of two kinds. Firstly, man stands as a mere slave before Him, in a Master-slave relationship; where Allah is Master, the Sustainer, the Creator, the All Mighty, and man is the servant, slave and subject. Man s the worshipper; and Allah is the only One worthy of worship. For this reason everything in salaah emphasizes this relationship and radiates humility, humbleness and submission on the part of man. Hence, man enters salaah undisturbed with dignity, neatly dressed with proper behavior; as in the case of one presenting himself at a royal court of some king; where special regulations are imposed for all as far as attire, neatness etc. is concerned. We therefore, see that for salaah the clothes must be clean, a person must have performed wudhu (ablution), and with calmness and dignity; as in the case of being present before a king; the Musalli (one in

prayer) stands before his Lord with his eyes lowered; and lifting his hands up to his ears he then extols the Lord, and glorifies His name. Thereafter; complying with the rules of the royal court; the arms are folded; with hands held on the navel; and in sincerity favors are begged for by him from his king. Thereafter the servant bends down praising Him.

Things move to a climax as the musalli (one in prayer) prostrates himself. Thereby exhibiting his complete weakness, humility and submission. While prostrating every single part of the body shows the humble attitude expected of a slave, while only the tongues praises Allah; his king. During salaah a complete tranquil and dignified manner is required; as is expected in the presence of a mighty powerful king, in his court. That is the reason why it is Makrooh to run towards the Masjid for salaah. One should walk calmly with dignity. Then while waiting for salaah it is makrooh to sit with the fingers of one hand interlocked in the fingers of the other. For the same reason it is makrooh to crack the finger joints and knuckles in salaah; and to cough without cause or necessity; to look around from side to side; to wear ones clothes in a manner other than the way in which it should be worn; to hang clothes (coats, overcoats) over the body without putting the arms through the sleeves, because salaah resembles one's presence in the Royal Court. Salaah therefore breaks if one talks to anyone (except Allah), or if the wudhu breaks, or if one laughs aloud; intentionally or unintentionally; and also if one lifts both his feet of f the ground while in sajdah. All these things nullify the salaah because it is against dignity. When one ponder over all these things no doubt exists that salaah is indeed the exhibition of true humility before the Creator and is in fact a perfect resemblance of the court of the king of kings. That is then the one aspect of man's relationship with Allah; the Master-slave; king subject relationship.

Secondly, there is between man and Allah another relationship based on love and gratitude. Here Allah is the Lord, Sustainer, Beneficent, Gracious, the One possessing all the attributes of beauty and perfection. Man by nature possesses the ability to love, admire and adore beauty and virtue. Such has he been created. The second relationship is of Allah

As the possessor of all attributes, of beauty and perfection, and man as the admirer of that. It shows Allah as the Beloved, man as the lover searching for the object of his love; and striving his utmost for the pleasure and reciprocal love of his beloved. The distinct exposition of this relationship is shown in Haj. It shows a love so great that everything is being sacrificed in the interest of gaining His love also.

The haji is seen right at the outset leaving home and severing all relations with his home, his family, his children and dear ones. He casts them all aside and then sets forth towards his most Beloved. His love is such that without complaint or doubt he braves the journey through deserts and jungles, plains and mountains, valleys and hills, rivers and oceans to reach his destination. Greatly impatient and over anxious the journey continues. The reason for this impatience and over anxiousness is the fact that the time has come near for the annual gathering of all His lovers at His House; A gathering for which He Himself has issued the invitation. No doubt such a journey will contain its fair share of difficulties and obstacles, but with great tolerance these are overcome. So the Haji proceeds until it is time for ihraam; which is his attire in the presence of his beloved. Without any hear-gear or shirt on the body; an appearance of a man humble and submissive without any form of adornment; in fact, that of an inordinate and ardent lover. In this manner his journey nears the house of Allah; the house of his Beloved. Actually this should have been the position the moment he sets forth from his home and not merely at the borders of the Haram; hence some ulama are of the opinion that it is more virtuous and rewarding to perform the ihraam from one's home. However, because so many things become haraam after performing ihraam; and because it becomes very difficult to remain in ihraam with all its very strict rules; Allah in his wisdom decreed that it could be performed at the borders of the Haram. Therefore, when one enters the Haram borders, he should be like an ardent lover, with disheveled hair and dust-covered ihraam clothes; uttering aloud the labbaik.

That is what Rasulullah (Sallaho Alaihe Wassallam) made apparent when he said: 'Disheveled hair and one laden in dust.' The manner in which the Hajis present themselves is so much appreciated and liked by Allah that He boasts about it in front of the angels saying; 'O my angels, look at the visitor of My holy house; with hair disheveled; and laden in dust; they come to Me'. It is obvious that after a long and tiresome journey this will be the appearance. The more apparent this untidiness, the more it will show in devotion and love. The Haji searchingly continues his journey; and in this untidy state, while shouting the labbaik; he moves towards his goal, and then eventually enters Makkah.

It is to this that Rasulullah (Sallaho Alaihe Wassallam) referred when he said: "Haj means raising the voice; crying out aloud the labbaik; and shedding the blood-of the Qurbani animal". In fact many ahaadith indicate that the male Haji is encouraged to raise his voice while uttering labbaik. Rasulullah (Sallaho Alaihe Wassallam) said: "Hazrat Jibra'il A.S. said to me; "Instruct thy companions to recite the labbaik with raised voice". It is a fact that shouting this call and announcing one's presence at the gate of the Beloved with so much pleasure and yearning for Him is indeed a sign of ardent love. In this manner he enters Makkah, and also the house of his Beloved. There we see him walking in circles around the holy house. We see him in reverence and love, touching the door; and holding unto it. Tawaaf commences at the Hajarul Aswad; the black stone; which a Haji is required to kiss or to touch with his hand. Rasulullah (Sallaho Alaihe Wassallam) called it 'The right hand of Allah'. That kissing of the Hajar is in symbolic terms the kissing of the hand of his Beloved Master. Is that not a sign of Allah's grace to allow this insignificant man such liberty? To the great ones who lost and drowned themselves; in the love of Allah, the touching of Ka'bah's corners; and the stones; also the door of the Ka'bah: signify kissing the hands and feet of the beloved, which are manifest signs of love. Perhaps there is not a poet worth his name who did not in one or another of his works express this exposition of love.

'When I arrive at the house of my Layla; then I do kiss this wall sometimes; and that wall'

When Rasulullah (Sallaho Alaihe Wassallam) once performed tawaaf he was seen placing his lips on the black stone for a considerable time, until tears flowed from his eyes. He then saw Hazrat Umar R.A; standing near him, with tears rolling down his cheeks. Seeing this he said; 'This is indeed a place where tears are to be shed". Further we see the Hajis' hugging the curtain that covers the Ka'bah. Here again it shows the lover's hugging and pulling at the clothes of the beloved; while begging for his forgiveness; and attention and favors. Similar is the case of he who attaches himself to that section of the wall of the Ka'bah called the Multazam. The Multazam is the section between the Hajarul Aswad and the door of the Ka'bah. It is significant and most blessed section where duaas are heard and supplications answered.

It is reported that Rasulullah (Sallaho Alaihe Wassallam) and the hazrat Sahabaa (RA) used to attach themselves to; and place their cheek against the multazam. It is something that brings to mind the search of one madly in love with his beloved. The description of the ardent lover does not end there. After that the Haji is seen running on top of the hill of Safa in the direction of Marwa and back numerous times. We see him with a bare head; and without his usual pants and shirts; running towards his Maker, the object of his love, as one who is deeply distressed. As a lover in that distressed state-not knowing whether he is worthy of his Beloved's love; and ready to be tested by Him-Gaining momentum we next see him leaving Makkah to spend a night in Mina; from where he then proceeds in the morning for the desert waste of Arafaat. Continuing this trail o beloved, we see him the same night at Muzdalifah where he spends the night; and early the next morning he sets forth for Mina. Thereafter, it is back to Makkah and again to Mina. "What is the love for Layla compared to the love for the every pathway is being trodden. What a hazardous journey it is; one morning the lover is in one place; the afternoon at another; the evening again in another place. The last phase of this unique scene of a searching lover comes at the time of stoning the Sahytaan at Mina, which signifies

casting aside and obliterating everyone, and everything that can possibly come between the lover and the Beloved; anything that can tear them apart; especially this Shaytaan that he now stones.

This phase ends with the sacrificial act of Qurbani. In reality this is the sacrifice of one's own self; which in His mercy; Allah has changed to an animal sacrifice. This is the climax of the lover's entity on the sacrificial altar to his beloved Master. In other words before this he was prepared to sacrifice his health, wealth, strength and time. Now he sacrifices his most precious possession, his life, for Allah.

In the above paragraphs I merely sketched in brief how Haj has great similarity with an attached devotee deeply in love. There has been no time to go into minute details. Apart from these there are numerous other points of wisdom and significance in Haj. This is the case with all Allah's commands. Very often these points of significance and intrinsic meaning are such that our intelligence does not even perceive. The more one ponders over these commands; day by day, more and more significance and meanings become clear and apparent. Everyone looks at command of Allah according to his ability; from his own point of view, and with his own professional eye, and each one will see very many different meanings. Hence a politician looking at Haj sees its many significance differently from a sufi. These cannot all be put on paper here. Following, are a further few points of the deeper meaning of Haj. These I wish to outline merely as a specimen indicative of the many significance of Haj, similar to the two points of wisdom and virtue mentioned at the beginning of this chapter.

1) There are times when rulers, governors and kings call the various classes of their subjects together to discuss matters with them and receive reports. For this reason they are often made into various organizations; and each has its annual conference. This is what happens in Haj where representatives from all over the glove, from all spheres of life and from all ranks; gather at His House. Such is the Haj congregation.
2) Should any influential personality have any proposition to put forward for the progress of the Muslim world; then Makkah during the Haj is indeed the very best place to introduce such a proposal. From there it is most certain that the terms of such a resolution will spread to all corners of the world.
3) What better place can there be for talks than at Makkah at the time of Haj; for discussions and deliberations between rulers, ministers and ambassadors of the Islamic countries; for the improvements of relations of all sorts; for the forming of unity and co-operation among them? There at the spiritual headquarters of Islam with the added influence of the spirit of goodwill and brotherhood at the time of Haj; some solution is sure to be found to solve their problems.
4) So many are the different tongues and dialects spoken around the Ka'bah at Haj. At once one can hear Arabic, Urdu, Hindi, Persian, Japanese, Push'tu, Chinese, English etc. spoken by the many thousands of Hajees. What a grand expose of the cosmopolitan nature of Islam. A linguist and a lover of languages cannot find any place more to his liking than this.
5) No where else can a person see a better exhibit of the soldier like uniformity as on the Haj journey. This uniformity is a special and unique symbol and badge of Islam. Hence, we see all the Hajees in the same dress, following the prescriptions and commands, avoiding the same prohibitions, doing the same actions at the same time.
6) For years and years an unsuccessful struggle; resisting capitalism; is being carried on among the various nations to attain equality between the rich and the poor, and to narrow the gaps between them. To date no real solution has been found. Islam on the other hand; with its practical and realistic approach to problems has solved this one in a most easy manner. We see true equality brought to the fore in salaah, fasting, zakaah and in Haj; and no better solution and cure has been found than that up to this day. These Islamic principles, which are undoubtedly the best and most effective and workable solution to the world at large on condition that these principles be applied in conjunction with the true fundamental teachings of Islam.

7) Similar to the afore-mentioned; it is a fact that no better demonstration for the teaching and propagation of equality between the various classes can be seen, than that in Haj. Here at the same time; and at the same places; for a substantial period of time, the rich and the poor, the Arab and the Turk, the Englishman and the African etc; all dressed in the simple pilgrims garb present themselves for the remembrance of Allah. All barriers of rank, class, wealth and status are set aside.
8) To observe national celebrations people make elaborate arrangements; lavish preparations and extensive propagation, well advance. For Muslims the first two weeks of Zil Hijjah are more important than similar celebrations, for which there is neither special arrangements nor lavish expense or extensive propagation made.
9) Haj is the ideal occasion for Muslims of the world to foster brotherhood, love acquaintance and relationship of unity.
10) A golden opportunity exists at Haj time for the spread of Islam and the revival of the concept of true Islamic living. Those present in Makkah and the surrounding area duty bound ethically to deal hospitably with those arriving for Haj. True hospitality in this case means to increase their enthusiasm for Dee; and to provide an incentive; and encourage them to follow the path of Islam; and also to revive and reform their love and liking for Deen.

    Similarly, those arriving from foreign lands should assist the local people in this noble work of inviting and encouraging others to the true path. In such cases the real benefit to Islam and the Muslims world in crystal clear.

11) The intermingling of the rich and the poor during Haj has added advantage. This intermingling does much to remove the pride and haughtiness of the rich; while making the poor feel themselves completely at their own home, among fellow brothers. The rich whose necessities are many turn to the poor for help; i.e. carrying goods, cooking, transport arrangements, which they find difficult to do themselves. On the other hand, the poor to fulfill their financial needs turn to the rich. Due to this contact the relationship does not remain one of acquaintance and hospitality only, but develops into love and friendship. This it to its fullest extent witnessed during Haj.
12) We all know that a vast gathering of Muslims; particularly with humbleness and sincerity is a magnetic point for invoking Allah's mercy, grace and generosity. This is especially so when they are truly humble and sincere. No better show of this can be seen than that scene of the huge gathering of sincere and humble people on the plain of Arafaat.
13) The greatest advantage achieved from Haj is the preservation of the monumental teachings of our predecessors, especially the methods of the prophets.
14) Through this Haj journey it also becomes possible to get acquainted with the various countries which one passes; and also as a result of coming into contact with their peoples. In this manner knowledge is gained about the agriculture, industries, products and conditions prevailing in other countries.
15) From an educational point of view Haj is most beneficial. So many learned ones from a great number of countries; and graduates from numerous universities come together; which leads to worthy discussions on educational topics. One gets to know the views, progress, decline and achievements of those various institutions. All this definitely affords an opportunity of teaching others and also at the same time learn from them.
16) Similarly, great saints attend the Haj gathering annually; whereby an opportunity is offered to derive spiritual benefit from their esteemed presence.
17) In Haj, the Haji resembles the angels who are an innocent and sinless creation of Allah. They are continually busy performing tawaaf of Allah's throne. His action is similar while performing tawaaf of the Ka'bah; as the Hadith states that: "whosoever imitates a group is regarded as one of them". Those angels never commit any act contrary to Allah's will; therefore imitate them. Thus resembling their tawaaf of Allah's throne is praiseworthy action.

18) Among previous nations monkery used to be the highest order, and greatest achievement for man. At the end of Islam it was henceforth prohibited and in its place Islam instituted a refined decree; known as the Haj journey. Thus avoiding all things of adornment, sexual intercourse; in fact even talk about sex during ihraam. (Ithaaf)
19) Among many people and religious groups there has been the custom since time immemorial to organize annual fairs; as for example the fairs of Europe in the middle ages, the Hindu Melas, Catholic masses, Ancient Egypt, Babylon, Pre-Islamic Arabia, etc; which people await, and they also prepare themselves for such gatherings annually. This all is done well in advance. In such fairs sport, play entertainment, amusement, joy and pleasure is the theme of the day. Islam removed this type of a fair; of meaningless worldly affairs; and made a change for the better by Haj which was made into a gathering where people came together in the name of Allah; for the sake spent on worldly pleasures and sheer amusement was diverted to the brief in the oneness of Allah and love for Him.
20) Haj also means a visit to the blessed places where those who had inordinate and ardent love for Allah spent their energies in worshipping Him, until eventually they sacrificed their lives for Him.
21) While on the one hand provides a means of cleansing the character; it also assists in giving health to the body. Rasulullah (Sallaho Alaihe Wassallam) said: "Travel and become healthy." (Kanz)

    A change of climate is good for health, and Haj provides a good opportunity for this.
22) Haj is actually a means of continuing and reviving the remembrance of that worship which from the time of Hazrat Aadam A.S. has been part of every religion.
23) Haj in itself holds a great lesson. It is a visit to the Holy cities of Makkah and Madinah. Visiting these two places; in the first place; refreshes the remembrance of them in our minds. Secondly, Makkah is the town where in the early days of Islam Muslims used to live in utter poverty, oppression, persecution and injustice. However, with great perseverance and humility they went through all those atrocities and hardships brought to bear on them by the disbeliveers of Makkah.

    Later came a time; after the Hijrat: when they conquered Makkah, and after having successfully settled down in Madinah; they not only completely pardoned their enemies due to the kindness at heart, but progressed further owing to the deep conviction of the truth of their religion. They also displayed the most sublime characters to spread Islam afar; so that its light spreads to every nook and corner of the entire globe.

    Haj means this visit to these towns, which revives the remembrance in us of the heroic achievements of the devotees of Allah.

24) Haj refreshes the memory and revives our love for our Nabi Muhammad (Sallaho Alaihe Wassallam) himself. Makkah is his birthplace where up to fifty-three years of age he spent various stages of his life. Thereafter he migrated to Madinah, where he peacefully rests in his grave. Visiting these two towns definitely revives memories of each and every stage of his life.

    When people wish to retain the love for some special person; various types of memorials, statues etc, are erected. Islam has instituted the Haj, during which; among other numerous advantages the memory of Rasulullah (Sallaho Alaihe Wassallam) refreshed and love for him increases.
25) Haj is indeed the best means of lending strength and power to the center of Islam, and it provides the best means to render assistance and help to the people of the two Holy Harams. It also gives one the ideal opportunity to study and have an insight of the citizens of these two Holy places. It has been proved that when the pilgrims do in actual fact see the needs of these people; and their plight; a feeling of readiness to assist them is therefore aroused in the hearts of the visitors of the Holy Ka'bah and Madinah. This mutual and sympathetic attitude normally continues to be felt long after Haj.

In brief, these points have been mentioned regarding the benefits of Haj. There are so many more; but let this be remembered that at all times the true aim of Haj is actually to strengthen the contact with Allah, and to remove the love for worldly things.

I wish to end this chapter with a story related by the author of 'Ithaaf'.

## Short Story

Once one of the mureeds of Sheikh Shilbi; the great saint; came to visit him after having performed Haj. The Sheikh asked him some questions. The mureed continues the story:

The Sheikh asked me: "Did you make a determined niyah for Haj?"

I replied: "Yes I made a firm intention for performing Haj."

Sheikh: "Together with having made a firm intention for Haj; did you also have a firm niyah of forever giving up doing all those things you did since you were born that are opposed to the spirit of Haj?"

I replied: "No, I did not."

Sheikh: "In that case you had no niyah for Haj". Then he said: "At the time of entering into the Ihraam, did you remove your clothing?"

I replied: "Yes, I did".

Sheikh: "At the time did you pledge to remove from you everything save Allah?"

I replied: "No I did not".

Sheikh: "In that case you did not remove your clothing". " Did you cleanse yourself by means of ghusl and wudhu?"

I replied: "Yes I did clean myself in that manner".

Sheikh: "At that time did you also become cleansed from all evil and faults?"

I replied: "No, that I cannot say".

Sheikh: "In that case you did not cleanse yourself". " Did you recite Labbaik?"

I replied: "Yes, I did recite labbaik".

Sheikh: "Did you at that time hear the answers of Labbaik from Allah?"

I replied: "NO, I received no reply".

Sheikh: "In that case what kind of Lab'baik did you recite?" "Did you enter the Holy Haram?" (i.e. the area around Makkah).

I replied: "Yes, I did".

Sheikh: "Did you at that time pledge to leave aside every Haram (prohibited) act forever?"

I replied: "No, I did not".

Sheikh: "Then you did not enter the area of the Haram Sharief at all". "Did you visit Makkah?"

I replied: "yes, I did'.

Sheikh: "When you did; did you also see the Hereafter?"

I replied: "No, I did not see anything."

Sheikh: "Then you did not visit Makkah". "Did you enter the Holy Mosque?"

I replied: "Yes, I did".

Sheikh: "Did you then, on entering felt the nearness of Allah"

I replied: "No, did not".

Sheikh: "Then you never actually entered the Masjid". "Where you present at the Ka'bah?"

I replied: "Yes I was".

Sheikh: "Did you then see that entity; due to which the Ka'bah is visited?'

I replied: "No, I saw nothing"

Sheikh: "Then you never saw the Ka'bah". "Did you perform ramal at the time of tawaaf around the Ka'bah" (Ramal signifies a running motion).

I replied: "Yes".

Sheikh: "Did you at that time flee from this world in such a manner that you felt you were completely out of this world?"

I replied: "No"

Sheikh: "In that case you did not perform ramal". "Did you place your hands on the black stone and kiss it?"
I replied: "Yes, I did".

The Sheikh then became very pale and greatly frightened, so much so that a shriek passed from him, and he said; "Woe unto you; Rasulullah (Sallaho Alaihe Wassallam) has said; "Whoever places his hands on the black stone, is like him who actually shook hands with Allah; and whoever shakes the hand of Allah shall in every way remain safe from all things". "Did you then feel anything about that security?'

I replied: "No, I did not'.

Sheikh: " Then you did not touch the black stone. "Did you perform two rak'akhs at he Maqaam-e-Ibrahim?"

I replied: "Yes I did".

Sheikh: "You were at that particular time placed on a high rank by Allah; did you carry out what is due for that high rank; for which you stood there?"

I replied: "No I did nothing".

Sheikh: "In that case you did not perform salaah at the Maqaam-e-Ibrahim". "Did you perform Sa'ee between Safaa and Marwa; and did you ascend the Safaa?"

I replied: "Yes".

Sheikh: "And what did you do there?"

I replied: "I recited takbeer, thrice; and prayed to Allah to accept my Haj".

Sheikh: "Did the angels also recite the takbeer with you?", and "Did you have any knowledge of the significance of your own takbeers?"

I replied: "No".

Sheikh: "Then you descend; did you feel all evil and every weakness departing from you, and inner cleanliness entering yourself?"

I replied: "No".

Sheikh: "Then you never ascended Safa nor descended from it". "Did you run between Safa and Marwa?"

I replied: "Yes".

Sheikh: "At that time of running, did you feel yourself running away from everything else; beside Allah; and reaching Him?"

(Referring to the Qur'anic verse; Surah Shu'ra; "And I fled from you when I feared You", and Allah in another place also says: "And flee towards Allah".)

I replied: "No'.

Sheikh: "Then you never ran". "Did you ascend Marwa?"

I replied: "Yes".

Sheikh: "While on Marwa; did you acquire great inner calmness and peace, that descended upon you?"

I replied: 'No'

Sheikh: "Then you never ascended Marwa". "Tell me, did you proceed to Mina?"

I replied: "I did".

Sheikh: "while you were there did you attain such hopes in Allah that have nothing to do with evil?"

I replied: "No".

Sheikh: "Then you never went to Mina". "Did you visit Masjid-ul-Khaif?"

I replied: "Yes"

Sheikh: "And did you then experience such fear for Allah that you never ever experienced before?"

I replied: "No"

Sheikh: "Then you never entered Masjid-ul-Khaif". "Did you reach the plain of Arafaat?"

I replied: "Yes".

Sheikh: "And on Arafaat, did you recognize the cause for your coming into this world what you are doing here and where you shall proceed to afterwards; and did you recognize the thing that points towards these things?"

I replied: "No".

Sheikh: "Then you never visited Arafaat". "Did you visit Muzdalifah?"

I replied: "Yes".

Sheikh: "And did you remember Allah there; so much so that everything else was forgotten; as Allah has mentioned?" (Referring to the Qur'anic verse: "And remember Allah at the Mash'arul Haraam plain of Muzdalifah'.)

I replied: "No"

Sheikh: "In that case you never reached Muzdalifah" "Did you perform Qurbani at Mina?"

I replied: "Yes"

Sheikh: "Did you then sacrifice your own self?"

I replied: "NO"

Sheikh: "Then you performed no Qurbani". "Did you perform Rami?" (Pelting the Shaytaan).

I replied: "Yes".

Sheikh: "With every stone that you threw, did you feel yourself shaking off you every form of ignorance and feel your knowledge increasing?"

I replied: "No".

Sheikh: "Then you did not actually perform Rami". "Did you perform the Tawaaf-e-Ziyaarah?"

I replied: "Yes".

Sheikh: "did you experience any spiritual enlightenment at that time; and from Allah did honor and respect descend upon you?" for Rasulullah (Sallaho Alaihe Wassallam) said: "One who performs Haj, or one who performs umra is Allah's guest; and when visits someone it is only right that he should be honored".

I replied: "No, I experienced nothing".

Sheikh: "Then you never actually performed Tawaaf-e-Ziyaraah". "Did you then release yourself from Ihraam?'

I replied: "Yes".

Sheikh: "Did you at that time promise to adhere to strictly Halaal earnings at all times?'

I replied: "NO"

Sheikh: "In that case you did not become Halaal". (Released from Ihraam) "Did you perform the farewell tawaaf?"

I replied: "Yes".

Sheikh: "did you then say a complete farewell to your whole self, desires and passions?"

I replied: 'No"

Sheikh: "Then you did not perform Tawaaf-ul-Widaa". "Go back and perform Haj again; and perform it in the manner which I have described to you".

I have related this lengthy conversation to illustrate what type of Haj the saintly ones do perform. May Allah in His infinite grace and mercy grant us all that type of Haj. Aameen.

## Chapter 5 – Adaab of Hajj: The manner of performing Hajj.

Various ulama have written numerous booklets on Haj and how it should be performed; and the etiquette of every obligatory act. For most people a Haj journey comes but once in a lifetime. For this reason it is advisable that the intending Haji should acquire a few such booklets by acknowledged ulama; some time before his departure; and study them thoroughly. How unworthy and unfortunate will it be that after spending so much money; one finds that it has been wasted as result of wrong and prohibited acts rendering the Haj invalid.

It is advisable that the booklets be studied thoroughly a few times. These should be taken with on the journey and referred to until the Haji is well acquainted with his duties; so that when the time comes to put them into practice, he is fully conversant with everything. Even the ulama groups are not exempted from this. It has often been seen that those learned ones who come for Haj for the first time are less conversant with what to do than unlearned ones who have visited the Holy places previously. Knowing the facts and teaching them does not necessarily mean that one is able to perform the act practically; when called upon to do so.

It is not my aim to explain each and every act of Haj in detail here. In a brief manner I shall mention some of the most important ones.

Allah says in the holy Qur'an: "And take with your provision for the journey; and indeed the best of provision is proper conduct". This verse draws attention to the most important fact that one should be in possession of the expenses and provision for the journey to Makkah. Mere reliance on Allah is not for everyone. In the time of Rasulullah (Sallaho Alaihe Wassallam) according to the hadith; at times people proceeded for Haj; without any provisions; saying: "We rely on Allah". On reaching Makkah, they took to begging. Thereupon Allah revealed this verse. According to another hadith some used to say: "When we are going for Haj; as Allah's guests; will Allah ten not feed us?" In answer to this challenge Allah revealed this verse as if to say: "Do provide for your journey by means of that provision which causes you to refrain from begging", (Durre Mansoor). i.e. that which saves you from humiliation of being in wants of the charity of others. Reliance in Allah is indeed a great thing. It is; however, not something connected with our tongue and speech. It is linked with our heart and faith. Complete reliance in Allah; without any dependence on worldly provisions; is only for him whose heart has faith in Allah, more than his confidence in the money in his pocket; and whose heart is completely at ease in the fact that whatever is n Allah's treasury is so much more to be trusted than that which is in his possession. He who does not have this faith should never ever proceed on reliance (Tawak'kul) alone.

In order to illustrate this point I wish quote two worthy and inspiring incidents from the life of our Rasulullah (Sallaho Alaihe Wassallam). Firstly, there is the incident of Hazrat Abu Bakr (RA) at the time of the expedition of Tabook. (The story has been related in detail in 'Stories of the Sahaba').

When contributions were collected from companions for the preparation of the expedition. Hazrat Abu Bakr (RA) came to contribute everything which he possessed; so much so that nothing was left at his home. Such is the man whose tawakkul in Allah was complete. Secondly there is the story of the man who came to present to Rasulullah (Sallaho Alaihe Wassallam) a piece of gold; about the size of an egg; saying: "This is my sadaqah, please accept it. O Rasulullah (Sallaho Alaihe Wassallam), I have nothing else save this". Rasulullah (Sallaho Alaihe Wassallam) turned his face away from him, and he again face Rasulullah (Sallaho Alaihe Wassallam) from a different direction; with the same request. Again Rasulullah (Sallaho Alaihe Wassallam) turned away from him. This happened a few times. Then at the fourth time; Rasulullah (Sallaho Alaihe Wassallam) took hold of the gold and threw it away with such force, that, had it struck him; he would

have been badly hurt. He then replied to him; saying: "Some people are such that they give everything in charity in the way of Allah; and afterwards start begging from others".
These incidents clearly show the difference. When a person being completely penniless; does not become impatient; neither does he have any form of complaint at heart against Allah; or in diffuse again anyone; and neither is he inclined towards begging of others; then it is only right that he should rely on Allah alone, and not worry about provisions. Few indeed are the ones who count among these. Whoever is not of these people; is not allowed to take the road to Makkah merely relying on Allah.

## Hadith Number One:

Hazrat Abu Hurairah (RA) reports that Rasulullah (Sallaho Alaihe Wassallam) said: "When a pilgrim proceeds on his Haj journey with money, provision and his means of conveyance all acquired by lawful and Halaal earnings, then he embarks on means of transport; and cries: "Labbaik O' Allah; Lab'baik". A caller from the heavens; a farishta; calls to him: "Welcome indeed to you, and happy may you e, your provisions are proper (halaal), your means of transport is proper; paid for from halal earnings; and your Haj shall be righteous; and accepted by Allah'. And when he proceeds for Haj with unlawful and haraam earnings placing his foot in stirrup; and cries. "Labbaik O Allah, Lab'baik", a caller from the heavens; a farishta; calls out to him: "No welcome to you, and no happiness, your provisions are unlawful (haraam) and so also are your earnings and your Haj is rejected". (Tabarani)

The Hadith speaks for itself. Another hadith says: "When a person goes to perform Haj with improper (haraam) earnings, and says: "Lab'baik": Allah replies to him: "You are not welcome; you have been rejected". In another hadith; Allah replies: "Your Haj is rejected". And in another hadith it says: "His Haj is folded up and is thrown back in his face". Further in another hadith it is said: "When a person with haraam earnings goes to Haj; his journey is not considered to be in Allah's obedience. When he thus cries out 'Lab'baik'; while sitting on his means of conveyance; the angels answer him saying: "NO welcome for you, and no glad tidings. Your earnings are Haraam, and also your clothing; your conveyance; and your provisions. Turn back wicked and condemned. And when a person with halaal earnings cries out: "Lab'baik"! While seated on his means of transport; the angels also cry out; 'Lab'baik'; together with him saying; 'Your earnings are halaal; and so too is your clothing; your passage; and your provisions. Return from here with a righteous and accepted Haj and no evil or corruption have you got'.

It is reported in a Hadith that Hazrat Moosa A.S. came for Haj and when he cried out 'Lab'baik' during his run from Safa to Marwa; he heard a voice from above saying: "O my servant, I am with you". When Hazrat Moosa A.S. heard this he fell down prostrating himself before Allah. (Durre Mansoor)

(Refer also to Hazrat Zainul Aabedeen's (RA) incident as recorded under Hadith number six in the first chapter); as when he said 'Lab'baik' his face became pale and his whole body began to quiver, then someone asked of him; why is this happening to you; he replied: "for fear of being replied; 'La Lab'baik'; (no welcome nor any glad tidings for you your 'Lab'baik' is not accepted.)

Though it should be noted that far'ziyyat (Ordinance) of Haj is considered fulfilled; and the sin of haraam earnings is recorded separately; we tend to take no heed of this. It is seen here how important it is that ones earnings should be proper and halaal according to shari'ah; and that there should be no doubt the money spent in Haj, you will find some of us unjustly taking hold of that which is not his; while feeling pleased within himself that nobody has the courage to reclaim it. Indeed, tomorrow there will come a day when every oppressed and unjustly treated one shall be the stronger one. It will dawn on him; (the oppressor) at that time what injustice really is; when is exchange for an unjustly taken item; the equivalent in value to two paisas

(half a cent). One shall have to repay with seven hundred accepted salaah. We may not even have so many accepted salaah; but justice will definitely prevail. (Shami).

Rasulullah (Sallaho Alaihe Wassallam) once inquired from the sahaabah, 'do you know who the insolvent one is?' they replied: 'He is that one who has no money and possessions. Rasulullah (Sallaho Alaihe Wassallam) said: 'the bankrupt one is he who one the day of Qiyyamah shall come forward with many salaah; fasts etc. however, he swore at someone; and seized the possessions of another; and caused harm to people'. On the day of Qiyyamat they will lay claim to some of his good deeds and each claimant will take some until all his good deeds will be no more. When that happens and more creditors remain; the measure of their claims will in the form of their sins be burdened upon his; the oppressor's; shoulders. Then with good deeds exhausted and the burden of sins of others also loaded on him; he shall be taken into Hell'.

Rasulullah (Sallaho Alaihe Wassallam) said: "Whoever as a debt to pay; even if it is in the form of an insult he made to someone, etc; let him beg his pardon in this world before that day comes when money shall be of no avail. If on that day he has any good deeds; some of these shall be given to his victim; and if he has none; then the sins of his victim shall be dragged onto him'. (Mishkaat)

In another Hadith it is mentioned: "When a man unjustly takes hold of a piece of land the size of a hand's span; that piece of ground shall on the day of Qiyaamah be made to the size of all the seven earths and be then hung around his neck'. (Mishkaat)

One can imagine what unbearable weight it will be around his neck. Once while performing salaah because of the eclipse of the sun; Rasulullah (Sallaho Alaihe Wassallam) saw a vision of the conditions of Heaven and Hell. In hell he saw a woman who had kept a cat tied up. She had neglected feeding it. Hence, she was being punished in hell for not feeding the cat, nor freeing it; so that it could search for feed from the earth. (Mishkaat).

Although it seems irrelevant here; I consider it useful to remind those who keep animals as pets to look after them well; because the responsibility of that is great and it often happens that these innocent animals suffer hunger and thirst.

In one Hadith it is stated: 'On the day of Qiyaamah the most wicked person shall be the one who, for the sake of other's worldly assets and benefits; destroys his own necessities of the hereafter'. (Mishkaat)

This is the case where someone acted unjustly to a third person and as a result of your friendship or relationship with the unjust one; you also become his assistant in the crime. These things are all heinous crimes in Islam. It is necessary that all Muslims refrain from such acts. Who knows that death may overtake us in such a manner that we have not been injustices. Hence it is a duty of each person, especially those intending to travel to the Holy places, to see and receive pardon from those people who have been victims of our injustices and persecution. Such forgiveness must be sought before proceeding to Makkah. It is imperative that wrongs should be redressed. The journey is a long one and who knows whether he will return or not.

## Hadith Number Two:

Hazrat Ibn Abbas (RA) reports: 'On the day of Arafaat a young man; Fadhl; was Rasulullah's (Sallaho Alaihe Wassallam) companion, sharing his camel; when the young man cast his eyes, staring at the women.

Whereupon Rasulullah (Sallaho Alaihe Wassallam) said: 'O so of my brother, this is such a day when whoever controls his hearing, his sight and the tongue; he shall certainly be forgiven by Allah'. (Ahmed)

The young man here referred to was Fadl Ibn Abbaas.

On the day of Arafaat the crowd is indeed a big one; consisting of both males and females. It is very necessary that one should control hi senses; particularly at such a gathering when one feels the desire to look at strange attractive woman and to listen to their voices: the sight does not stray towards that which is not permissible to watch, the ears to that which is improper to hear and not to speak in correctly. Otherwise it may mean that all our deeds can be rejected. Allah says in the Qur'an: 'And if anyone undertakes therein the Haj; let there be no obscenity; nor wickedness or wrangling in Haj.' (Mishkaat)

In one Hadith it is related: 'When a man shares a house with a strange woman; the third one present is the Shaytaan.' (Mishkaat)

It very often happens that women travel to Haj in the company of ghair mah'ram, i.e. those that one is not prohibited by the Sari'ah to marry. Many a time even when travelling with a mah'ram; from her next of kin; it does happen that she is left alone in the house with strangers; ghair mah'rams. Very great care should be taken that such occasions do not occur. Once Rasulullah (Sallaho Alaihe Wassallam) said: "Let no woman remain alone in a house with such a man who is to her a ghair mah'ram; and let no woman proceed on a journey without her mah'ram". Upon this one of the companions asked: "O Rasulullah (Sallaho Alaihe Wassallam) my name has been written down in the list of those who are to proceed forthwith to a certain battle; jihaad; while my wife desires to go for haj?' Rasulullah (Sallaho Alaihe Wassallam) replied: "Go ahead to perform Haj with your wife". (Mishkaat)

It should be noted here, that Rasulullah (Sallaho Alaihe Wassallam) exempted a companion from jihaad; which at that time was very important; rather than letting his wife proceed for Haj alone. According to one Hadith, which in its narration reads that: 'When a woman goes out of her home; a shaytan accompanies her with the sole purpose of misleading her; so as to draw the attention of others towards her. Hence the presence of a mah'ram with her is a very necessary deterrent factor. In another hadith Rasulullah (Sallaho Alaihe Wassallam) prohibited the companions from sitting alone with a woman. One sahaabi on hearing this asked: 'If the visitor is a younger brother-in-law to her?' Rasulullah (Sallaho Alaihe Wassallam) then replied: 'A younger brother-in-law is death to her', meaning thereby that there is more fear and danger of a brother-in-law falling into sin with a woman. For this even more precaution is required. It so often happens that she has to live close to a brother-in-law: in which if the relationship is not proper; can have terrible consequences. In a Hadith where one is urged to control the eyes, ears etc; it does not only refer to the sin of seeing and looking at ghair mahrams. It also refers to all sins of the senses; e.g. backbiting, gossip; which may either be committed by one or heard by him; both of which is sin. Similarly, looking at all forms of forbidden amusements and pleasures are included in this.

## Hadith Number Three:

Hazrat Ibn Umar (RA) reports: 'A certain man once asked Rasulullah (Sallaho Alaihe Wassallam): 'What is the true condition and appearance of a Haji?'. To which Rasulullah (Sallaho Alaihe Wassallam) replied: 'The true Haji it he who comes with disheveled hair and clothes laden in dust; and moist with sweat.' Then another inquired: 'O Rasulullah (Sallaho Alaihe Wassallam) which Haj is in which the voice is loudly raised; repeatedly reading the Lab'baik and the excessive shedding of the blood of the sacrificial animals'.(Mishkaat)

Three main points are mentioned in this Hadith. Firstly, it speaks about a Haji with disheveled hair; and clothes covered in dust and sweat. These are the signs of a true Haji. It is not becoming of a haji to appear adorned in flashy robes. This is why the use of scents and it'r have been forbidden for him in Ihraam. What does a person madly in love, wish to have these things for. It so happened that hazrat Maulana Husain Ahmad Madani R.A once visited us on the eighth or ninth of Zil Hijja. I came forward with a small bottle of fragrant it'r. After using from it, Maulana sighed; and said 'This is a day in which those who are the true lovers of Allah have been prohibited from the use of scents', and he then returned the scent to me. This is one incident among many, showing that when a heart has been touched with the love of Allah; it pains and bleeds even though it be far away from Makkah; the center where the lovers gather. During the first ten days of Zil Hijja, I have seen how my father; may Allah have mercy upon him; recited the 'Lab'baik often, involuntarily.
In previous pages we mention how Allah expresses pride to the angels over the appearance and the deeds of man on the day of Arafaat. (See first chapter; third hadith). Allah says to them: 'See how my servants have come to me with disheveled hair and dust covered clothes'. Secondly we have in this hadith their reciting the 'Lab'baik' aloud. In another hadith Rasululah (Sallaho Alaihe Wassallam) said: 'Hazrat 'Jibrail A.S. came to me and said; 'Allah has commanded that you instruct your companions to recite the 'Lab'baik' in loud voices because this is indeed the recognized motto and slogan of the Haj'.

According to another hadith hazrat Jibra'il A.S asked Rasulullah (Sallaho Alaihe Wassallam) to shout out 'Lab'baik' aloud; because it is the slogan of Haj' (Kanz)

In Hadith six, of chapter one; we have related that when a person recites the 'Lab'baik', then every stone and tree; and all the earth utters the same. One hadith reads; 'that when hazrat Moosa A.S. used to recite 'Lab'baik'; then Allah replied: 'Lab'baik, O Moosa'. Thirdly, in the hadith under discussion is the slaughter of the Qurbani (sacrificial animal). Qurbani is in itself a worship of Allah; which is obligatory on a person who possesses the nisaab; i.e. the minimum amount that makes zakaat compulsory; and when one is not among those on whom it is compulsory; then Qurbani is mustahab. However, it is much more rewarding during Haj, and encouragement is given to slaughtering qurbani animals as much as possible. Rasulullah (Sallaho Alaihe Wassallam) himself slaughtered one hundred camels during his haj. Rasulullah (Sallaho Alaihe Wassallam) said: "To offer an animal as sacrifice for Allah; is a sunnah of Hazrat Ibrahim A.S; and every hair of the sacrificed animal brings a reward of one good deed for the one who offers it in sacrifice. He also said: 'when a person slaughters a qurbani animal; he is forgiven at the fall of the first drop of blood; and verily, the animal shall be brought forward with all its blood; meat; horns and hoofs; and shall be increased in weight seventy times more than its own weight; and thereafter will it be placed to be weighed on the scale of deeds. (Kanz)

Kindly note that Rasulullah (Sallaho Alaihe Wassallam) slaughtered his qurbani and slaughtered on behalf of all the members of his ummah. This was out of his love and concern for them; therefore it is only proper and decent that when one has the means to slaughter an extra animal for Rasulullah (Sallaho Alaihe Wassallam); then, in addition to his own qurbani; one other animal should be slaughtered on behalf of Rasulullah (Sallaho Alaihe Wassallam). Hazrat Ali (RA) always did this. He slaughtered one from himself; and one on behalf of Rasulullah (Sallaho Alaihe Wassallam). Someone inquired about it; and he said: 'I remember the words of Rasulullah (Sallaho Alaihe Wassallam): 'Shall I make a sacrifice on your behalf?' Hence, I will continue to do so'. (Kanz)

Hazrat Umar R.A, also offered qurbani on bahalf of his small children. In actual fact the qurbani is a deed in remembrance of the sacrifice of Hazrat Ibrahim A.S. it commemorates the act of Hazrat Ibrahim A.S. as Rasulullah (Sallaho Alaihe Wassallam) mentioned; 'It is the sunnah of your father Ibrahim; who yearned for a child in his old age; until at last he was granted Ismail. When this young child reached the stage of becoming intelligent and useful: then, he' Hazrat Ibrahim A.S. was commanded to slaughter him.

Hazrat Ibrahim A.S. did not falter or hesitate in his obedience to Allah. This was indeed a great trial and test for both father and son; and both accepted this test happily and obediently. Then with a sharp knife he proceeded to cut across the throat of his beloved son; but Allah, out of His mercy; with only a glimpse of His infinite power; allowed this sacrifice to be complete with a sheep in the place of Hazrat Ismail A.S. thus declaring: 'Thou hast already fulfilled the vision. (Surah 37; verse 105)

This sacrifice of an animal is in reality a sacrifice of ones own children for the sake of Allah, which Allah in His mercy has changed to a sacrifice of an animal. At the time of sacrifice the real intention should be that one is actually offering himself and his children in the way of Allah; and for his service. With every act of worship in Islam, there goes a special etiquette and form; whether it be salaah, zakaat, or Haj. For a muslim it is necessary to follow this form of common etiquette; (Asadaab), to the very limit.

Hazrat Shah Abdul Aziz saheb (Rah) of Delhi; the famous scholar of hadith and tafseer; says in his commentary of the Qur'an 'Fathe Azizee': 'Whosoever deals lightly; and discards, the aadaab of any duty shall be deprived of the sunnah by way of punishment, and whosoever thinks lightly of the sunnah and discards it shall be deprived of the obligatory duties (Fardh) by way of punishment, and whosoever deals lightly with obligatory duties shall as punishment be deprived of the true knowledge and recognition of Allah'. The above quotation is a reason why we find in the hadith that a verdict of kufr (disbelief or rejection of faith); is given against some people, because disregard of proper procedure in action leads to it. In the light of this it is deduced that importance of following the proper etiquette and aadaab of any Islamic injunction is necessary. Should one be forced to neglect any etiquette for a special reason; then there shall be no blame attached to that; although one should never loose the sight of the importance of that point. Under no circumstances should such action be left aside willfully as if it is of no consequence. The Ulama of Islam have divided the duties of a Muslim into various stages of importance, and with great care did they preserve and compile them. Careful study of these compilations and to seek and avail oneself of the company of the learned ones will bring all these things home to us. Here I only wish to mention some of the aaddaab of Haj in broad outlines.

## Adaab of Hajj

1) When Allah bestows His favor on any fortunate person to perform the obligatory Haj or nafl Haj; he should not delay at all in the execution of that duty; particularly the fardh Haj. Under no circumstances should it be postponed unnecessarily, because this only affords shaytaan the opportunity to involve one in unnecessary activities, which will keep him so busy that, the journey to the Holy Places becomes postponed or cancelled. Hazrat Ibn Abbaas (RA) reports that Allah says in the Qur'an that the Shaytaan said: 'Because Thou hast thrown me out of the way, lo! I will lie in wait for them on Thy straight way'.

   The straight path mentioned here is the path of Islam, in which all the walks of Islamic life are included. In commenting on the verse Hazrat Ibn Abbaas (RA) is reported to have said: 'according to 'Ithaaf'; that this verse refers especially to the path of Haj. The evil accursed one; shaytaan sits on that route and in every manner causes them; the pilgrims; to worry and despair by way of obstacles, and by also providing for them numerous excuses in order to stop them from performing Haj properly.

   Shaytaan's major aim with the Hajis' enroute to Makkah is to particularly stop them from being able to gather at Arafaat; where their hearts will cry out in repentance to Allah; and where particularly their every sin will be forgiven. For this reason every Haji should regard every obstacle in his journey

as being from the shaytan and must try and fight against his (shaytaan's) efforts which on the journey to Haj may cause them grief, unrest, inconvenience and worry. It is apparent that when Haj, in particular, is the one sure means of the unreserved and total forgiveness from Allah for the Haji at Arafaat; and when it is a devastating blow to the untiring efforts of the shaytaan; then; on the Haj journey; shaytaan will certainly do his utmost to cause the Haji some inconvenience and worry; so as to make him uncertain and despondent.

2) It is sunnah to perform Istikhaara when one intends to go on a journey; however when a person desires to perform any righteous deed; no Istikhaara is necessary. Yet, where Haj is concerned, it is advisable that Istikhaara should be made before one proceeds. This will not be for asking Allah to assist us in deciding whether to go or not; but as to which route should be taken, or when one must proceed etc. Hazrat Jaabir (RA) reports; 'Rasulullah (Sallaho Alaihe Wassallam) used to teach us the chapters of the Qur'an'; and he ((Sallaho Alaihe Wassallam)) used to say: 'When any important matter faces you; for your decision; perform two Rak'ahs for Allah and thereafter recite this prayer……' The Istikhaara dua is well know and can be found in most of the booklets on Haj.

3) It is the duty of every intending Haji to learn the details and mass'il of Haj. Hazrat Ibn Ameerul Haaj R.A writes that for a Haji it is the most important duty to learn everything he is required to do before proceeding for Haj; during Haj; and after Haj; as Rasulullah (Sallaho Alaihe Wassallam) has made it obligatory on every person to seek knowledge. For this reason it is necessary that one should learn all that which is fardh, sunnah, makrooh and haraam in Haj. (see 'Madkhal')

   In Urdu there are numerous books in this respect. One should acquire a suitable one and study it thoroughly a few times at least before commencing the journey; so that during Haj this most important duty is not performed incompletely or incorrectly as a result of one's ignorance. Even the ulama groups are not exempted from this. It is one thing to teach others how to perform Haj; and all the details go with it; and completely another thing when it comes to being in the know when the need arises. On the other hand; where the ulama may only be required to glance through such books; the general public has to study it much more intensely. For such people it would be most advisable to travel the Haj journey in the company of an Aalim, who knows the rules; so that when any doubts arise in the mind, or when the need is felt; the correct procedure may be obtained from him. In all humbleness I would recommend three Haj guide books.

   a. Zubdatul Manaasik; by Maulana Rasheed Ahmad Gangohi.
   b. Mu'allimul Hujjaj.: by Maulana Saeed Ahmad Saheb.
   c. Ziyaratul Hramayn: by Maulan Aashiq Ilahi Saheb.

   Besides these three, many other books written by reliable pious ulama.

4) When departing from home, the only intention in the heart should be the search for Allah's pleasure. All other evil intentions; as for example; to show people or to wish to be called Haji, or the intention of having an enjoyable tour; should be completely removed from the mind. (See discussion in chapter one; hadith one.)

5) Seek for yourself one or more reliable, religiously inclined and practicing Muslims to be your companions. They should be people who take an interest In Islam and religious work: who will be in a position to assist you on the journey. When you happen to forget any important thing, they will be in a position to remind you and invite you toward righteousness. When you become lazy or negligent they will encourage you. When cowardice may take hold of you may be troubled and worried, their words will cause you to keep calm and have patience, and when they are learned they will be able to assist you from the treasure of their knowledge.

Some Ulama have stated that at times it is more advisable to travel in the company of strangers than with relatives. The reason being that difference in temperament among relative; it often causes quarrels and arguments etc; is particularly detrimental to the important ties of blood and that of the in-laws; unlike the ties of mere friendship only. However if one's friendship with a relative is such that an occasion of dispute will not arise then there is no harm in travelling with him?

6) Acquire halaal and pure money with which to perform Haj. Should one perform Haj with money from haraam sources; whether it be from bribery or from some other haraam means; then the fardh Haj will be considered to have been performed, but such a Haj can never be a maqbool Haj. (See chapter one)

   The Ulama have stated that should a person have doubt about his money; it would be better for him to perform his Haj with money borrowed from someone. Afterwards he may settle his debt with the money in his possession.

7) Before proceeding for Haj, do sincerely repent for all sins. Where one had unjustly acquired anything from someone else; that thing should be returned. Where any form of injustice had been committed; pardon should be sought from the unjustly treated one. One should seek forgiveness from all those brothers and sisters with whom we normally have dealings. If you have debts, repay and settle all debts or alternatively make arrangements for your debts to be paid. If certain things are left in your trust, return those items to the owners or make arrangements for them to be looked after in your absence. Make suitable arrangements for the maintenance of all those for whose maintenance you are responsible (wife, children and all dependants) until the time you return to them.

   The Ulama have written that when a person has done an injustice to somebody or when certain rights of somebody are due on him, then that person is like a creditor, who when demanding his rights from his debtor, prods him on by telling him; 'Where are you going to?' Are you going to the court of the king while there are rights of others due on you? Do you not fear that he will reject you and send you back empty-handed? If you have any wish of being accepted by him then fulfil the rights due on you or have them pardoned, otherwise you will suffer the fate of one whose journey begins with difficulty, and which ends with rejection and nothing achieved.
8) Take with you halaal earnings which shall be sufficient to last and maintain you for the full journey to the Holy Places, your residing there and your journey back. In fact you should take the precaution of having something more than the normal needs, so that you may be in a position to assist needy ones on the way and to serve those who may be in need of it. Those who take with them less than their normal needs often become a burden to the others, because they often have to resort to begging. Allah has commanded; 'And take a provision with you for the journey, but the best of provision is right conduct.'
9) Before commencing the journey, perform two rak'aats, in which Surah Kaafiroon is recommended to be recited in the first rak'ah and Surah Ikhlaas to be recited in the second rak'ah. It is better to perform two rak'ats at home before leaving as well as two rak'ats in the masjid nearest to your home.
10) Give something in charity before your departure, and also after the departure, because sadaqah removes calamities from you. Rasulullah (Sallaho Alaihe Wassallam) is reported to have said: 'Charity cools the anger of Allah and saves one from a bad death.' In another hadith it is said: 'The person who clothes another shall be in the care of Allah as long as those clothes remain on the clothed one.' (Mishkaat0
11) At the departure read those duaas which have been reported in the Ahaadith especially for this occasion of Haj. These masnoon duaas are so many that if I quote them all here this book will increase three folds. With Allah's help it is my intention to complete a special booklet on all thee

duaas, however it should not be very difficult to obtain one such booklet containing some of these duaas.

12) Before departing one should meet all his/her friends and relatives. Bid them farewell and ask them to pray for you. Rasulullah (Sallaho Alaihe Wassallam) said: 'When a person from among you proceeds on a journey, he should greet his brothers because their prayers together with his own prayers becomes the cause of increased blessings on him.' It is sunnat at the time of farewell to say: 'I entrust your religion, your faithfulness and your last deeds (before your death), the most important deeds of your lifetime to Allah'.
13) There are also numerous prayers to be recited when you leave the door of the house. According to a Hadith in Ithaaf Rasulullah (Sallaho Alaihe Wassallam) said: 'When a person leaves his home and says: "I commence my journey in the name of Allah, having put my reliance in Allah. No power is there in man to do well or to save himself from the punishment of evil deeds and sin except with Allah, the High and Mighty'. Then he is told in answer to that duaa: "You shall indeed find the road to your destination and you shall be protected throughout the journey, in addition, shaytaan stays away from him".
14) Finally when the journey begins, choose among the co-travelers the most righteous, most intelligent, experienced, humble and cool-headed person and appoint him as the Ameer. If he is from the clan of Quraish so much the better. Rasulullah (Sallaho Alaihe Wassallam) said; 'Whenever three people proceed on a journey, one of them should be appointed as the Ameer (leader) of the group. (Mishkaat)

    This was the general practice of Rasulullah (Sallaho Alaihe Wassallam) whenever he sent out an expedition, he appointed one of them as Ameer. And it is important that when one becomes appointed to that position, he should carry out his responsibility conscientiously. He should take note of the needs and discomforts of his companions; he should arrange for the safety of their baggage; he should see to their comfort and rest etc. (Kindly refer to the Hadith of Shaikh Abul Qais appearing in the chapter of the aadaab of Madinah later in this book).
15) It is better and strongly recommended that the journey should commence as early as possible on a Thursday morning. In the hadith we learn that Rasulullah (Sallaho Alaihe Wassallam) used to like starting a journey on Thursday. (Mishkaat)

    In another hadith we read that whenever Rasulullah (Sallaho Alaihe Wassallam) used to send off an army or an expedition he used to do so in the early hours of the day. Sakhar was a big merchant. Because of this practice of Rasulullah (Sallaho Alaihe Wassallam) he too used to send his goods out in the early hours of the day, and gain great deals of profit.
16) Read those duaas that the prescribed in the Hadith for boarding or alighting any conveyance. Similarly, when stopping at any place, recite the appropriate prayers for the occasion. If it is in anyway possible, then continue the journey for a portion of the night and for the early part of the day, while resting during the day. Rasulullah (Sallaho Alaihe Wassallam) used to say: 'Prefer to travel by night for the earth becomes folded up under you at night so that the distance is more quickly covered". This is indeed true and I have experienced it on many occasions. However, it only applies to those areas where one can still travel by camel, where the road is safe, and cannot be strictly applied to a journey by rail or plane, which is fixed by specific times.
17) When arriving at any place on the way it is best not to move around alone until such time that you are sure that it is quite safe. Most times we are unaware of the conditions prevailing in an area with which we are unacquainted. When stopping anywhere some members of the group should alternatively be appointed to look after the baggage and even at night someone should be appointed to protect the lives and interest of the party. In the event of any danger, theft, attack or attempts at these they will be able to sound the alarm. It was the general habit of Rasulullah (Sallaho Alaihe Wassallam) to appoint those who were responsible for guarding over the company by night.

My late father always used to tell us how his father, my grand father used to express his great thanks and appreciation to Allah for the fact that no portion of a night ever passed when there was no one busy worshipping Allah in the house. This to him was a great source of utmost pleasure. It used to take place in this manner: My late father used to be very fond of studying religious books by night. So great was his love for this that time used to go by while he had no conception thereof? He used to pass half the night n this manner, while my grandfather used to sleep. When the old man used to get up for Tahajjud prayers he used to send my father, Yahya to bed while he remained busy in prayers. For about one third of the night he used to remain like that. Before he again went to rest, he used to wake my Uncle Maulana Muhammad Saheb who then continued in Ibaadat until the break of dawn. What a fine system! It is indeed a pity that we have not been able to inherit the same good fortune.

18) When during the journey you happen to pas a high lying area or ascent a hill or mountain it is strongly recommended that you recite Allah Akbar thrice and when you descend into a low lying area or a valley you should recite Subhanallah thrice. Whenever you are afraid or are in difficulty in any place recite the following duaa:

19) It is a very commendable act for any person if he travels the whole journey on foot. He should, however, be careful that it does not cause undue hardship nor commit inadvisable (Makrooh) acts. If however he travels on horseback or by camel it is advisable that for some part of the journey, without undue hardship, he walks on foot. This refers especially to the journey from Makkah to Arafaat. For every stride he takes he earns the reward of seven hundred good deeds, according to the measure of righteous deeds within the haram. Within the Holy Haram every good deed is equal to 100,000 good deeds.

It has been the habit of the saintly ones to travel by camel until the time of Asr prayers. From then until Maghrib salaat they went on foot. Thereafter they again used to ride. This is not a very long period and at this time it is normally neither hot nor dark. The ulamaa have said that it is much more virtuous to travel on foot from Makkah to Arafaat and onto Mina. Those who are used to walking and have the necessary strength and health should not discard walking this portion of the Haj journey. When one travels by horse, camel or motor, it often happens that one is prevented from performing certain mustahab deeds. When one walks he is able to perform all those deeds.

20) Do take car that you do not overburden your animal. The God-fearing ones even refrain from sleeping on its back as that normally caused a dead weight. According to the ulama, one shall be called on the day of Qiyaamah to account for his treatment to his animals and how one rode them. It is reported that one of the companions, hazrat Abu Dardaa (RA) addressed his camel thus before he passed away; Please do not fight with me on the day of Qiyaamat, I never caused you to perform such duties, that were beyond your power' (Ithaaf).

Rasulullah (Sallaho Alaihe Wassallam) used to have a habit of going into some orchard or among trees when he answered the call of nature. Once he went for a similar reason into an orchard. A she-camel saw him and cried (as if to draw his attention). He then asked; 'Who is the owner of this camel?' A young man from among the Ansars replied that he was. Rasulullah (Sallaho Alaihe Wassallam) then said; 'this she-camel has laid a complaint against you. She informs me that you over-burden her with work and feed her too little.' (Abu Dawood)

21) When an animal has been hired car should be taken that only so much baggage should be loaded as the owner allows and no more. If the rental paid was for certain weight of baggage nothing more than that is permissible. The very same applies to a journey by rail, motor or plane. When a certain amount is allowed, it is not permissible without additional payments to take more than that, by concealing some items. Our elders used to be very careful of this. Hazrat Abdullah Ibn Mubaarak (RA), the famous Muhaddith and Imaam once proceeded on a journey on a rented animal. Someone requested

him to take a letter along. He said: 'I have already shown all my baggage to the owner of the camel. Now I shall have to inform him once more of this letter. If he would give permission I shall take the letter and deliver it.' (Ithaaf)

22) Once Hazrat Abdullah bin Umar (RA) saw a group of Hajis passing by. He said: 'These days the Hajis are becoming less and the travelers are becoming more'. (Ithaaf) By this he meant that the true lovers of Allah are decreasing while those who are not sincere had increased tremendously. He calls for simplicity and discard of all splendor and enjoyment. The Haji should exhibit the signs of the mad lover of Allah, and not the sign of the beautifully adorned one.
23) When one has to spend in the way of Haj, do spend with the greatest ease and generosity without any stinginess. (See hadith nine, chapter one). For every rupee spent in this journey the reward shall be seven hundred rupees. Hence whatever money is spent here brings great reward. However, watch out for extravagance. When in Makkah spends more than what he would normally spend on food, rent and hire of animals or vehicles, thereby intending to assist the people of Makkah, then that too is a deed calling for reward and is then not extravagance.
24) Be very careful of bribery. Refrain from it at all cost, as long you are not forced to give a bribe, do not do so, it is strictly haraam. Some ulamaa have gone so far as to say that when a person can only go for Haj after having paid certain taxes, he should rather leave out a nafl Haj, because paying of taxes is assisting unjust rulers.
25) Some form of hardship will surely face you during this journey. When that happens you should bear with patience and under no circumstances utter such words that can be construed to show impatience, dissatisfaction or displeasure. According to the ulama there is a sadaqah of the body in the same way that there is a sadaqah of our money. Whatever bodily pain and hardships we experience is in fact a bodily sadaqah.
26) Inspite of all temptations that may come, try your utmost to avoid any sinful act. The Qur'aan has made special mention of this in the verse already discussed in chapter one where Allah says: 'For Haj are the months well known: If anyone undertakes that duty therein let there be no obscenity, no wickedness nor wrangling in the Haj. The ulama have stated that one c an never reach unto Allah until such time that he discards all vain desires and passions. In older times people used to resort to monastacism. In Islam there is no monastacism. Its place has in some modified form been taken by Haj during which sexual contact with ones own wife is prohibited. (Ithaaf)
27) Being on a journey is not the same as being at home. Things become a bit more difficult with the result that many Hajis enroute to Makkah neglect their fardh salaat. Under no circumstances should this happen. Endeavour to be very punctual in this fundamental duty. Neglect of it, is a great sin. Should one become tired after travelling most of the night, he should not go to sleep before dawn. One should sit and rest with the head supported on a hand and the elbows pressed on the ground. All this precaution is required to avoid the salaat of Fajr being missed. Note that the virtues of salaat are even more than the virtue of Haj. (Ithaaf) Some ulama have gone so far as to say that when the road to Makkah is so unsafe that salaat cannot be performed, it does not become fardh. Among the Shuroot (conditions) of Haj is this that the road should be such that one will perform salaat on its appropriate times. Abu Qasim Hukeem wrote. "When a person goes for Jihaad and misses one salaat then he will by way of kaffarah have to go for Jihaad one hundred times in order to make up for the one salaat missed." Another saintly person Hazrat Abu Bakr Waraak (RA) while on the way to Makkah at the first stop said: 'Please take me back home, because in the first stage of the journey I have committed seven hundred major sins'. The ulamaa who were his companions were greatly surprised that at one stop a man could have committed such heinous crimes. Their surprise was even greater because he was indeed the most saintly figure among the great ones!

According to the one hadith the missing of the jamaat of one salaat is tantamount to seven hundred major sins. (sharhe Lubabah). Perhaps this was what the Sheikh was referring to. I could not find this hadith in the famous books of Hadith and the Haj most probably was a Nafl one.

28) Travel the whole journey with the enthusiasm, zeal and longing of a lover travelling to the beloved. Consider yourself going to present yourself at the court of the king of the world. Consider yourself fortunate indeed to have been invited by him to join the other most fortunate ones and that had it not been for his great favor you would not have been able to go there. And He Himself is the one to have placed the desire in our hearts. 'Placing the desire within me in his charitable deed. The limbs would not move had He not moved my feet'. While travelling keep alive the prayer: 'O Allah in the same manner that You have in this world moved me toward seeing Your Holy House, do favor me in the hereafter with the look at Your blessed countenance.

29) Do continue to beg and hope that Allah accept the good deed we offer. He is the Gracious and Generous one and everyone should hope for His generosity. We have already seen in chapter one Hadith number six how great a sinner that person is how even on the plain of Arafaat doubts that his sin will be forgiven. Another hadith ( hadith number four and five) gave us almost a sure promise of forgiveness. One should have hope that one's acts will be acceptable and still have the notions that because of our faults they may not be of an acceptable nature. Hazrat Abi Mulaika (RA) reports that he saw about thirty companions who inspite of being companions of Rasulullah (Sallaho Alaihe Wassallam) still feared that they were hypocrites. (Bukhari) In other words, they felt that the spiritual nature and the internal quality of their acts were not so splendid as appeared on the outside. For this they feared hypocrisy. One companion inquired of Rasulullah (Sallaho Alaihe Wassallam) about a man who fought in the way of Allah, intending to acquire reward while at the same time hoping that he becomes known for his act. He repeated this question a few times and Rasulullah (Sallaho Alaihe Wassallam) gave the same reply until he said: 'Allah only accepts these acts, which are done purely for His sake'. (Targheeb)

Hazrat Shafee (RA) a Tabi'ee once came to Madinah and saw a crowd of people gathered around a person. He drew nearer to them and on inquiring of them who this man was, was told that it was hazrat Abu Hurairah (RA) He then asked: 'O Hazrat Abu Hurairah (RA) I wish to hear from you a hadith which you had heard directly from the mouth of Rasulullah (Sallaho Alaihe Wassallam). Hazrat Abu Hurairah (RA) replied: 'Yes, I shall recite to you a Hadith, which I heard directly from Rasulullah (Sallaho Alaihe Wassallam) and understood.'

Saying this Hazrat Abu Hurairah (RA) gave a heart-rending scream and fell down crying bitterly very nearly un-conscious. When he regained himself a short while later he again said: "Yes, I shall now recite to you a Hadith, that Rasulullah (Sallaho Alaihe Wassallam) himself said to me in this house. At that time the two of us were completely alone, with no third one present'. When he came so far, Hazrat Abu Hurairah (RA) again gave a heart-rending cry and again began crying bitterly as before. When he again recovered he said: "Yes, I shall now recite to you a Hadith, which Rasulullah (Sallaho Alaihe Wassallam) himself said to me in this very place. At that time the two of us were completely alone, with no third person present.' When he came so far, Hazrat Abu Hurairah (RA) again uttered such a scream more terrible than before. He cried so bitterly this time he fell down flat on his face in sorrow. Hazrat Shafee (RA) says; 'For quite a time I kept holding onto him to console and revive him and when later he became fully conscious he said: "Rasulullah (Sallaho Alaihe Wassallam) said: "On the day of Qiyaamat when Allah shall reckon with everyone His servants and when every man shall be overcome with excessive fear, three people shall be called first. They are; a hafiz of the Qur'aan, a mujaahid who fought in the way of Allah and a wealthy man. Firstly a hafiz will be called to account. Allah shall say to him: 'I have blessed you with the one blessed thing that I revealed to my beloved

Prophet.' He shall answer: "Indeed did You bless me with that." Allah shall ask: 'what did you do with that 'knowledge?' He shall reply: 'Lord, night and day have I remained busy reading it. (For Thy sake)

Allah shall say: 'that is not true". The angels shall repeat: 'Not true, not true.' Allah shall continue; 'You merely did so that among men you may become known as an excellent reader of the Qur'aan and so has it been said'. Then the wealthy one shall be called to account. Allah shall say: 'I have given you great wealth and in no way had I felt you dependent on others'. He shall reply: 'Indeed have you made me so'. Allah shall ask: 'Well, what have you done with this wealth?' He shall reply: 'Lord I used to assist the next of kin and gave much in charity for various causes. (For Thy sake)

Allah shall say: 'That is not true'. The angels shall repeat; 'not true, not true'. Allah shall continue: 'Whatever you have done has been done solely so that man may say: 'That is a generous man. And so had it been said to you'. Then mujaahid shall be called to account. Allah shall say: 'What is your deed?'. He shall say: 'O Lord, You did command us to fight in Your way, so I proceeded into battle for Your sake till I gave my life as a martyr for your sake'. Allah shall say: 'That is not true'. The angels shall repeat: 'Not true, not true'. Allah shall continue: 'You have indeed done all that but solely that man may say; 'Indeed he is a great man' and so has it been said'. Saying this Rasulullah (Sallaho Alaihe Wassallam) placed his hands on the thighs of Abu Hazrat Hurairah (RA) and said: 'These three are the ones with whom the fire of hell shall first be kindled'. Having heard this hadith from Hazrat Abu Hurairah (RA), hazrat Shafee (RA) went to Hazrat Muaawiya (RA) and related the hadith to him. Hazrat Maawiya (RA)said: 'O if that is what will happen to these three then Allah alone knows what will be the position of the rest of us'. Hazrat Muaawiya (RA) started crying so terribly and for so long that people feared he may die. When he recovered he said: 'Allah has spoken the truth and so had His Prophet; Allah says in the Qur'aan: 'Whoso desires the life of this world and its adornment, him shall we fully recompense for his deeds in the world and no short measure shall he receive. These are the ones for whom there shall be in the hereafter nothing but Hell-fire, and naught shall be that which they had worked'.

From the above it would appear most difficult to be able to say with complete certainly and conviction that any action has been for Allah's sake. One can only hope that in spite of our shortcomings in our acts, Allah in His infinite mercy, which encompasses all things, will forgive and accept.

Once Rasulullah (Sallaho Alaihe Wassallam) went to visit a young sahaabi who was very sick. His last moments were very near when Rasulullah (Sallaho Alaihe Wassallam) asked him: 'How are you today?' He replied: 'O Messenger of Allah; I earnestly hope for the mercy of Allah, and I fear the consequences of my sins'. Rasulullah (Sallaho Alaihe Wassallam) said: 'Verily whenever these two things join each other in the heart of a believer, Allah grants him that which he desires and saves him from that which he fears'. (Jam-ul-Fawaa'id)

Hazrat Umar (RA) used to say; 'If on the day of Qiyaamat this announcement should be made, that except for one person, who shall enter Jannat, all the rest shall go to Jahannam shall be I. And if it is announced that all shall go to Jannat, while only one shall be entered into Jahannam, then great shall be my fear that, that one shall be I'. Hazrat Ali (RA) used to say to his son; 'O my son, have within you such fear that even though you should appear before Him with all the righteous deeds of all good men none of them will be accepted and have such hopes within you that even though you should appear before Him with all the sins of the world as your own. He will forgive them all'. (Ihya)

(Here I have noted some aadaab of Haj-not all. When coming to the chapter on the visit to Madinah a few more will be mentioned. Do take note of these. They are very important.

## Chapter 6: The virtue of Makkah And The Holy Kaabah

The virtues of these two places-Makkah and the Ka'ba has been expounded in many verses of the Qur'aan and the Hadith. We shall now look at a few of these.

Allah says in the Qur'an "The first House (of worship) appointed for men was that at Bakka, full of blessing."

On this Hazrat Ali (RA) said that houses for residence had been erected before the Ka'ba but the very first place for Hs worship was this one. It is reported above by many companions that this portion of the earth first appeared above the water after its creation and from it the rest of the earth was spread and rolled out, in the same manner as a roti is rolled out by a roller, to a large round flat bread, from a small round piece of dough.

According to some ulama, the Jews used to boast about. Baitul Muqaddas being the most virtuous part of the world because of being the center for so many of the Prophets. Thereupon Allah revealed: 'In it are signs manifest (for example) the station Ibrahim.'

Note: The Maqaam Ibrahim is that stone whereupon Hazrat Ibrahim A.S used to stand when he built the Ka'ba. His footprints are still to be seen on it. Today it is found in a small enclosure in the vicinity of the Ka'ba. Hazrat Mujajid (RA) says the impression of the feet on this stone is a clear sign. (Durre Mansoor)

'Whoever enters it attains security (safety). Safety can be of two kinds. In the first place, whoever follows his deed properly there, by performing his salaah Haj etc. shall be safe from the fire of hell. Secondly there is safety of a different nature. When for example, a person having committed a murder enters the Holy Haram, in order to be safe from those seeking revenge, he shall not be killed if found within the Haram. He may be forced to come out of there through hunger or thirst and then only be dealt with outside the Haram. Hazrat Umar (RA) said son, Abdullah Ibn Hazrat Umar (RA) said: 'If I find the murderer of my father there (in the Haram) I will not be able to enforce any punishment'. The same type of statement is quoted by hazrat Ibn Abas (RA) in connection with the killing of his father's murderer'. (Durre Mansoor)

'Remember, We made the House, a place of assembly for men and a place of safety'.

The word 'Mathaaba' in this verse signifies two things. Firstly people return to it every time they perform salaat by turning their faces to it. Secondly, it means that people return to it every time they perform Haj or umrah. It is also possible that Mathaaba may come from the word 'Thawaab' meaning reward, in which case the meaning may be that it is a place where great reward is granted to this extent that for one deed of righteousness the reward is magnified one hundred thousand times. Hazrat Ibn Abbaas (RA) stated that the word 'Mathaba' means that the hearts of people never leave it, so that, having performed Haj once the heart desires to return to it time and again.

'And remember Ibrahim and Ismail raised the foundation of the House (with this prayer) "Our Lord, accept this service from us, for Thou art All-hearing, All-knowing'. (2-124)

Hazrat Ibrahim A.S. had erected the Ka'ba. There can be no doubt that this should be the most virtuous place because Allah Himself ordered its erection. Hazrat Jibra'eel A.S. drew the plan. A man of the stature of Hazrat Ibrahim A.S. was the mason while the man of the calibre of Hazrat Ismail A.S. had been his assistant. Does that not show its importance and virtuous origin?

According to a report by Hazrat Ibn Saad (RA), Hazrat Ibrahim A.S. at that time reached the ripe old age of one hundred years, while Hazrat Ismail A.S had been thirty years old. (Durre Mansoor)

The Holy Ka'ba had been re-erected quite a few time. About some of these times the ulama are agreed whereas there is some doubt about its erection at other times. For those interested in the historical issue of the Ka'ba's erection see my Arabic commentary on Mu'atta Imaam Maalik called Awjaz al Massalik. A short synopsis of what is written there follows here:

1) The well know accepted view of the ulama is that it was originally erected by the angels about two thousand years prior to the creation of Hazrat Aadam A.S. some ulama even state that this was not the first time the Ka'ba was built. The first time was when Allah Himself caused it to be with His command; the angels had no part in its erection.
2) Secondly we have the well-known view of our Muhadditheen and historians that Hazrat Aadam A.S. erected it again during his lifetime. According to reports he gathered rocks from five different mountains; Lebanon, Mount Sinai, Mount Zaita, Mount Judi and Mount Hira. Another version states that Hazrat Aadam A.S. merely laid the foundation and from heaven the Baitul Mamoor was descended and placed over it. Then at the death of Hazrat Aadam A.S. or at the time of the flood (During the time of Hazrat Nooh A.S) the Baitul Mamoor was again lifted up to the heaven.
3) It is also said that Sheeth A.S., the son of Hazrat Aadam A.S. erected the Ka'ba.
4) Then we have its erection on the same place by Hazrat Ibrahim A.S. as stated above. It is said that this structure was 9 yards high, 30 yards long and 23 yards wide. (30x23x9 yds). It had no roof. On the inside there was to be a well, wherein was placed the sacrifices offered at Ka'ba.
5) Erection by the Amaaliqah.
6) Erection by the Jurhum. Both were Arab tribes who were descendants of Hazrat Nooh A.S.
7) Erection by Qusay, who is one of the forefathers of Rasulullah (Sallaho Alaihe Wassallam) five generation earlier.
8) Erection by the Quraish during the youth of Rasulullah (Sallaho Alaihe Wassallam). There are many reports about this hadith literature. At that time our Rasool (Sallaho Alaihe Wassallam) used to be 25 years old, and he also took part in the work. (Some say he was 35 years old). He used to lift up stones on his shoulders to carry to the site. This was also a time when a tremendous quarrel took place among the tribes of Quraish regarding who was to place the Hajar-al-aswad (the black stone) in its place.

   Every one of the tribes desired the honor and was prepared to let the sword decide amongst them. Rasulullah (Sallaho Alaihe Wassallam) arbitrated and placed before them his plan that the black stone be placed on his shawl. Every tribe then nominated one man to lift a portion of the shawl with the stone on it, carrying it to its rightful place. Then he asked to jointly appoint him as their agent to place the black stone in its place on their behalf. This they did and Rasulullah (Sallaho Alaihe Wassallam) himself placed the black stone where it rests today. At that time Quraish made an oath that never will they allow any ill-acquired earnings of doubtful and haraam sources to touch it. The result was that not sufficient halaal earnings could be gathered to complete the Ka'ba with the result that the portion where the Hateem is today, was left incomplete, and a section of the original Ka'ba was left outside. They also made the door of the Ka'ba much higher than was the case in the structure of Hazrat Ibrahim A.S. this meant that not everyone could enter it. In fact a staircase has to be used, Rasulullah (Sallaho Alaihe Wassallam) desired that the Ka'ba should again be brought to the same as was the original Ka'ba, but he never found the opportunity.
9) In the year 64 Hijri the forces of Yazid attacked Makkah against Hazrat Abdullah bin Zubair (RA) Fire was rained down on Makkah from the outside with catapults with the result that Ka'ba covering cloth was burnt and the walls were damaged. During the siege Yazid died and the forces lifted the siege. Hazrat Abdullah bin Zubair (RA) then re-erected the Ka'ba. This time according to the desire of

Rasulullah (Sallaho Alaihe Wassallam), the Hateem was included inside the ka'ba, with the door on the ground. Now, whoever desired could enter the Ka'ba.

Another door was also placed on the opposite side, so that people could enter from the one side and leave from the other. This erection started in Jumaadil Ula, 64 Hijri and was completed in Rajab 64 or 65 Hijri. By way of showing his great happiness at the completion of this noble work Hazrat Abdullah bin Zubair (RA) invited many people to a feast for which one hundred camels were slaughtered. Although Ibn Zubair brought the Ka'ba back to the original proportions there is one thing that makes us sad. Inside the Ka'ba there had always been the horns of the sheep which were sent from Jannat, which Hazrat Ibrahim A.S sacrificed in place of his son Hazrat Ismail A.S. During the attack on the Ka'ba these horns were burnt and lost to the world.

10) Later Hajjaaj Ibn Yousuf an army commander, influenced the Khalifa Abdul Malik bin Marwaan saying that the Ka'ba has been changed by Ibn Zubair to something that was not the Ka'ba of the time of Rasulullah (Sallaho Alaihe Wassallam). The Khalif gave permission that it should again be changed. The result was that whereas the newly placed door was closed the western door was again lifted up above the ground. Similarly the wall to include the Hateem was again broken down and the Hateem left outside. The roof was also lifted higher. These changes were made in the year 73 Hijri. For many years the Ka'ba remained with three walls erected by Ibna Zubair and one wall by Hajjaj. Many are of the opinion that this is the case to this day. Whatever was done afterwards was repair work and not new construction.

Haroon-al-Rashid wanted to bring the Ka'ba back to what Abdullah bin Zubair had done, but Hazrat Imaam Maalik (RA) insisted that it should not be done. He feared that tempering with the structure of the Ka'ba would become subject to the whims and wishes of kings and rulers.

11) In the year 1021 Hijri Sultan Ahmad of Turkey made some repairs to the Ka'ba. The roof was changed and wherever the walls had appeared to weaken, it was strengthened, especially the section called the Meezabur Rahman. Only repair work was done.
12) In the year 1039 Hijri after a storm had caused some of the walls to fall down, Sultan Murad had those walls re-erected. Actually it appears that only those walls and not the others well re-erected. For this reason some historians consider this work mere repair work while some are of the opinion that the Ka'ba was actually rebuilt.

Hazrat Shah Abdul Aziz Rah, in his tafseer stated that except for the wall on the side of the Hajar-al - Aswad, all the other walls were re-erected, so that today the Ka'ba stands with one wall erected originally by Hazrat Abdullah bin Zubair (RA). And three walls by the Turkish Sultan Murad. During the year 1367 Hijri Sultan Ibn Saud made certain repairs whereby he renewed the door frames and the doorsills of the Ka'ba, and carried out general repair work.

'Allah made the Ka'ba, the sacred house an asylum of security for man'.

Hazrat Ibn Abbaas (RA) stated that asylum and sacurity here mentioned actually signifies the keeping up of their religion and the monuments of Haj. Another meaning is that those entering the Holy Ka'ba become safe from attack. Hazrat Hasan-al-Basari (RA) while reciting this verse said: "That this religion will remains standing firmly as long as the Haj is made to this house and as long as people turn their faces in prayer towards the Ka'ba". (Durre Mansoor)

Hazrat Imam Ghazali (RA) quotes Hazrat Ali (RA) saying: "When Allah shall intend destroying the world, he shall first cause the Ka'ba to be demolished. Then shall the world be destroyed." (Ithaaf)

Further it is quite a common fact in Hadith literature that the destruction of the Ka'ba is a sign of the very nearness of Qiyaamat. Rasululah (Sallaho Alaihe Wassallam) said: 'it is as if I see those Abysinians who will break the Ka'ba stones by stone'. Another hadith states: 'People shall remain protected as long as they continue to honor and respect the Ka'ba and Makkah as the should. And when they shall stop, they shall be destroyed.' (Mishkaat)

Another Hadith says: 'Qiyaamat shall not come as long as the Hajar-al-Aswad, and the Maqaam Ibrahim are not lifted up from this world.'

According to another Hadith one of the signs of Qiyaamat shall be the fact that Abysinians shall attack Makkah and the Ka'ba. It shall be such a vast army that when the front section of it shall be at the black stone, the hind part of the army shall be at the sea in Jeddah. They shall break the Ka'ba stone by stone. (Ithaaf)

## Hadith Number One:

Hazrat Ibn Abbas (RA) reports that the Messenger of Allah said: "One hundred and twenty mercies descend upon the Ka'ba every day and night; sixty for those performing tawaaf, forty for those performing salaah and twenty for those merely looking at Ka'ba". (Kanz)

Here we are told that merely looking at the Ka'ba is a form of Ibaadah. Hazrat Saeed ibn Musayyib (RA) the well known. Tab'iee used to say that whoever merely looks at the Ka'ba with complete faith, becomes so cleansed of his sins as the day he was born.

Abu Saa'ib Madani said: "Whoever looks at the Ka'ba with complete faith, his sins shall fall from him as leaves from a tree and that person who sits in the mosque, merely looking at the Ka'ba without performing salaah or tawaaf is better than that person who remains in his home busy with nafl prayers and does not look at the Ka'ba".

Hazrat Ataa R.A said: "Looking at the Ka'ba is a form of Ibbadah. That person who looks at the Ka'ba is similar in rank to him who remains in Ibaadah all night, and to him who fasts during the day, and to him who fights in the way of Allah and to him who turns to Allah in repentance." Hazrat Ataa (RA) also said: "To look at the Ka'ba once is similar to the nafl Ibaadah of one full year."

Hazrat Ta'oos (RA) says: "Looking at the Ka'ba is better than that person's ibaadat who performs roza, stays awake at the night and makes jihad in the way of Allah." Hazrat Ibrahim Nakha'ee (RA): "That the person who looks at the ka'ba is equal in rank to that person who is out of Makkah and continuously performing Ibaadah. (Durre Mansoor). It is evident from the above Hadith how blessed are those that perform tawaaf. For this reason the ulama have said that on entering the Masjidul Haraam it is more virtuous to perform tawaaf than to perform Tahiyatul Masjid salaah. If however, for some reason, tawaaf cannot be performed, one should make the above salaah. Otherwise it is best to perform tawaaf as soon as one enters the mosque. When, however, the time for salaah is near, tawaaf should not be started. Fortunate indeed are those whom Allah granted the opportunity to perform tawaaf in abundance.

Hazrat Karz bin Wabra (RA) was a saintly man who used to perform seventy tawaafs every day and the same number every night, which was equal to the walking of about 30 miles daily. After every tawaaf he performed the normal two rakaahs salaatut tawaaf. This means he performed (apart from his obligatory prayers and sunnats) two hundred and eighty rakaahs. Apart from that he also completed two full recitations of the Holy Qur'aan daily. (Ihya)

## Hadith Number Two:

Hazrat Ibn Abbaas (RA) reports that discussing the black stone Rasulullah (Sallaho Alaihe Wassallam) said: "Verily Allah shall raise it up on the day of Qiyaamat: "it shall have two eyes with, which it sees and a tongue with which it shall speak, bearing witness in favor of everyone who did kiss it with truth and faith." (Tirmidhi)

To kiss it with truth and faith means to do so with firm belief of receiving reward. Hazrat Jabir (RA) reports that Rasulullah (Sallaho Alaihe Wassallam) said: 'The Ka'ba has a tongue and two lips. Once long ago the Ka'ba complained to Allah: 'O, Lord the number of those visiting me have decreased indeed.' Allah replied: "fear not, for I shall cause such a nation (the Muslims) who shall be very sincere and earnest in prayer, and shall be prostrators to Me; They shall bend down before you as a pigeon bends down to its eggs."

Another Hadith puts it this way: 'On the day of Qiyaamat the Hajr-al-Aswad and the Rukne Yamaani shall be raised up in such a manner, that they shall have eyes, tongues and lips. They shall bear witness in favor of whoever kissed it with faith and devotion. (Targheeb)

According to another report, hazrart Umar (RA) once performed tawaaf; coming to the stone, he kissed it and said: 'I know quite well that you are a mere stone. You cannot benefit nor can you harm me. Had I not seen Rasululah (Sallaho Alaihe Wassallam) doing it, I would never have kissed it'. At that time Hazrat Ali (RA), who was standing next to Hazrat Umar (RA) said: 'O Prince of the Faithful, the stone does benefit and harm'. Hazrat Umar (RA) asked: 'How is that?' Hazrat Ali (RA) replied: 'when before creation, Allah received from the souls of man the pledge and assurance that they would accept and serve Him as the Lord of everything. He wrote and placed the pledge inside this stone. One the day of Qiyaamat it shall bear witness as to who fulfilled his pledge and who acted contrary to it. (Ithaaf)

Perhaps that is the reason for our reading this duaa in the tawaaf when we come to the Hajar: 'O Allah, I kiss this stone with full faith in You, while believing completely in Your Holy Book and while fulfilling my pledge to You.'

Hazrat Umar (RA) was a man who took careful note of the beliefs of the people. He never wanted any superstition or wrong beliefs to blemish true Imaan. We know how he had that tree chopped down under which Rasulullah (Sallaho Alaihe Wassallam) took the oath of allegiance at Hudeibiya. This oath was of such importance and had Allah's pleasure much that Allah said in the Qur'aan: 'Allah's good pleasure was on the believers when they swore Fealty to you under the tree.'

When Hazrat Umar (RA) discovered that people used to gather under this tree in order to obtain blessings, he had it removed. (Durre Mansoor). He feared the people would start worshipping and revering this stone like the idolaters worshipped the idols, thereby eliminating a resemblance with the idol worshippers. And on this he drew their attention that this stone should not be glorified and he kissed it merely to obey the commandments or Rasulullah (Sallaho Alaihe Wassallam). It is unlike the Mushriks who believe that the idols are able to bring you nearer to Allah. Similarly Hazrat Umar (RA) said about the Ka'ba: "This Ka'ba is

merely a structure of some stones. Allah has made it our Qibla towards which to make our salaah whilst we live and towards which we must face when we are laid down when we dies." (Kanz)

Another report says: 'when Hazrat Umar (RA) used to kiss the Hajar-al-Aswad, he used to say: 'I bear witness that you are a mere stone. You cannot benefit me, nor harm me. My Lord is He besides whom there is no God. If I did not see Rasulullah (Sallaho Alaihe Wassallam) kissing and touching you, I would not have kissed you nor touched you." (Kanz)

According to another report, when Hazrat Umar (RA) used to kiss the Hajar-al-Aswad, he said: "In the name of Allah, Allah is most great, Praise to Him that He has lead us to this Deen. There is no god save Allah, the One, who has no partner. I believe in Allah and disbelieve in all idols, in Laat, Uzza and anything else besides Allah. Verily my patron and helper is He, Who revealed the book and He is the One protecting the righteous ones."

In this prayer Hazrat Umar (RA) frees himself from any form of shirk. Another point to understand here is that performing Tawaaf and kissing the Black stone has nothing to do with idol worship. Firstly, because these things are done only because Allah commanded it. In Idol worship that is not the case. Secondly, when we perform Tawaaf it is not done for any one other than Allah: 'it is for Allah alone. This is not the case with idols in which shirk is obvious. And hazrat Ali (RA) gives explanation that one does benefit at the Hajarul Aswad is because it will bear witness on the day of Judgement. One does benefit from evidence in ones favor, but this does not make that source of evidence worthy of worship. It is mentioned in the hadith that everything that is within reach of the Mu'azzin's voice will give evidence for him on the day of Qiyaamat. This does not mean that all these things become worthy or worship.

## Hadith Number Three:

Ibn Hazrat Abbaas (RA) reports that Rasulullah (Sallaho Alaihe Wassallam) said: 'The Hajarul Aswad descended from paradise, having been white in color than milk. The sins of the sons of Men caused it to become Black'. (Tirmidhi)

This hadith tell us that because men touched it with sinful hands, the effect of their sins caused blackness to come on the stone. Here one should take careful not; if a stone became black through a touch, what will be the position of those hearts of such people living in continuous sin? According to one hadith; "When a man commits a sin, a black mark comes on his heart. If he repents, it is removed; when he sins again, another black mark forms. And so it continues until the whole heart becomes black," The Qur'aan speaks about this in the following verse: 'but no means." "By on their hearts is a stain of the (ill) which they do".

In a hadith we read: "The Hajar and the Muqaame Ibrahim are two of the rubies of paradise. Had it not been for the fact that idol worshippers had touched it, every sick one who touched it would have been immediately cured of any disease." In another hadith it is related: "The Hajar-al-Aswad, is one of the stones of paradise. But for the fact that sins of evil-doers had touched it, the affliction of the blind, the lame and the sick would have been removed by merely touching it."

## Hadith Number Four:

Hazrat Abu Hurairah (RA) reports that Rasulullah (Sallaho Alaihe Wassallam) said: 'Seventy angels are placed over the Ruknul Yamaani. When anyone says: 'O Allah, grant me pardon and safety from danger and sin in this world and in the hereafter; Our Lord grant us the righteous of this world and of the hereafter, and save us from the punishment of hell", then they say: 'Aameen'. (Ibn Maja)

The Ruknul Yamaani is also a very blessed corners of the Ka'ba. The Ruknul Yamaani is also a very blessed place. Hazrat Umar (RA) says: "We did not stop touching the Hajar-al-Aswad and the Ruknul Yamaani at any time from the time we saw Rasulullah (Sallaho Alaihe Wassallam) touching them". Kissing Rukn, only means passing the hand over it as one passes there during tawaaf. According to a hadith in Kanz, touching the Hajar and the Rukn causes sins to be pardoned. In another hadith it is related that Rasulullah (Sallaho Alaihe Wassallam) kissed the Ruknul Yamaani. Let me warn here that touching these two parts of the Ka'ba, should take place in such a manner that others are not harmed. One should watch out for this. It is Mustahab to touch these parts, and it is haraam to cause harm or hurt a Muslim.

## Hadith Number Five:

Ibn Hazrat Abbaas R.A says: 'I heard the messenger of Allah say: 'The Multazam is a place where duaas are accepted. Whenever a person prays to Allah at this spot, Allah grants his prayer'. (Hisnul-Haseen)

The Multazam is that part of the Ka'ba lying between the Hajar and the door of the Ka'ba. Multazam comes from the Arabic word meaning to become attached, and perhaps it is so called because this is the section of the ka'ba where a person should attach his body in prayer. Abu Dawood reports that Ibn Hazrat Abbaas said that he used to stand up straight here with the chest and face against the Ka'ba, arms stretched out above the head leaning against the Ka'ba. He then said: 'I saw Rasulullah (Sallaho Alaihe Wassallam) doing that: 'it is a common experience of every ustaz of hadith, from my teacher, up to Rasulullah (Sallaho Alaihe Wassallam) that when teaching this hadith they used to say: 'I prayed at the Multazam in the above manner and my prayer was granted'. This has also been my personal experience. Hazrat Hassan Basri (RA) wrote a letter to the people of Makkah, wherein he said that there are fifteen places where prayers are heard. (Mustajaab places)

### Fifteen places where Duas (Paryers) are heard

1) During tawaaf.
2) At the Multazam.
3) At the Meezabur-Rahmah. (Under the waterspout in the Hateem).
4) Inside the Ka'ba.
5) At the well of Zamzam.
6) At Safa.
7) Upon Marwa.
8) While walking between Safa and Marwa.
9) At the Maqaame Ibrahim.
10) On the plain of Arafaat.
11) At Muzadalifah.
12) At Mina.
13) , 14) , 15) At the time of pelting the three shaytaans at Mina. (Hisn Haseen)

Durre Mansoor mentions the following Mustajaab Places:

1) Multazam.
2) Under the Meerabur-Rahmah.
3) At the Ruknul Yamaani.
4) Upon Safa and Marwa.
5) Between Safa and Marwa.
6) Between Hajar-al-Aswad and Maqaame Ibrahim.
7) Inside the Ka'ba.

8) At Mina, Arafaat and Muzdalifah.
9) At the three Shaytaans.

Hazrat Shah Abdul Aziz (RA) used to prefer this latter report in his tafseer. Apart from these places, some ulama have mentioned a few other places as well e.g. the mataaf; the orbit wherein one makes tawaaf, when ones sight falls on the Ka'ba, inside the hateem and between the Ruknul Yamaani and the Hajar-al-Aswad. There is even an opinion that the Multazam is the area between the Ruknul Yamaani and the now closed western door of the Ka'ba. This opinion is not the accepted one. (Sharh Lubaab)

## Hadith Number Six:

Hazrat Anas bin Maalik (RA) reports that Rasulullah (Sallaho Alaihe Wassallam) said: 'The salaat which a person performs in his house is one salaat; and his salaat in the local masjid is equal to 25 salaats: and his salaat in the Jaame Masjid where the people gather is rewarded to the extent of five hundred salaats; and his salaat in the mosque of Jerusalem, Masjidul Aqsaa is rewarded to the extent of fifty thousand salaats: and his salaat in my mosque-Masjidul Nabawi in the Holy Mosque of Makkah is rewarded to the extent of one hundred thousand salaats' (Ibn Maja)

The fact that salaat in the Holy Mosque of Makkah is rewarded up to one hundred thousand times be borne out by many ahaadith. Hazrat Hasan Basri (RA) used to say: 'Fasting in Makkah for one day is equal to fasting one hundred thousand times elsewhere; to give one dirham (about 50) in charity there, is equal to giving one hundred thousand dirhams elsewhere. In fact every good deed performed there shall be as if one hundred thousand had been performed elsewhere'. (Ithaaf)

All this is contained in a Hadith of Rasulullah (Sallaho Alaihe Wassallam) quoted in chapter three. According to many reports the reward for righteous deeds in the Masjid of Rasulullah (Sallaho Alaihe Wassallam) in Madinah is more than the reward for similar deeds in the Musjidul Aqsaa. Put here the reward for both these mosques is the same. Because of this Hadith ulama have given the explanation that every Masjid's reward is reckoned in comparison with the Masjid which is smaller, i.e. the reward in the Jaame Masjid is five hundred times more than the reward of the local Masjid. Thus salaat in the Jaame Masjid is (500x25) equal to 12,000; and the reward for the Masjidul Aqsaa will be 6,250,000; Rasulullah (Sallaho Alaihe Wassallam) masjid of Madinah will be 3,125,000,000; while the Holy Mosque of Makkah shall have an increased reward of so much more, which will be 1,562,500,000,000. In any case when entering the Holy Masjid in Makkah, it is very strongly recommended to make the intention for I'tikaaf also. This has in fact been recommended for entrance into every mosque. It will mean that for as long as one remains in the mosque separate reward is granted for the I'tikaaf. As far the Masjids of Makkah and Madinah are concerned this niyyat should never be forgotten, as has been specially advocated and advised by Hazrat Imaam Nawavi (RA)

## Hadith Number Seven:

Hazrat Umar (RA) said; 'I would much rather prefer to commit seventy sins at Rukiya (outside Makkah) than to commit one sin inside Makkah. (Kanz)

In the same way that righteous deeds are considerably increased in reward, so also sins there are tremendously multiplied. For this reason Hazrat Umar (RA) considered a sin in Makkah, seventy times more heinous than outside the Holy City. A similar saying of Hazrat Ibn Abbaas (RA) has already been quoted in chapter three. Hazrat Umar (RA) mentioned this on numerous occasions. It is for this reason that many elders

of Islam did not approve of staying permanently in Makkah, because it is very difficult to give the place its rightful due in honor and respect. Hazrat Imaam Ghazali (RA) wrote that any sinful act is very strongly prohibited there and the committee of such acts can easily earn the anger of Allah. (Ithaaf)

Hazrat Wahb bin al Ward (RA) one of the saints said: 'I was once sitting in the hateem when I heard a voice coming from under the covering of the Ka'ba saying: 'I firstly complain to Allah and then to you, O Jibraeel, regarding this laughing, joking and nonsensical talk in my vicinity. If these inadvisable acts do not stop, I shall burst asunder so that every rock shall come apart.' (ihyaa)

Once Hazrat Umar (RA) addressed Quraish this: 'O men of Quraish, before you the Amalakites used to be in charge of the supervision over the Holy House. They handled the honor of the house lightly and neglected its respect thus Allah caused destruction to come to them. Thereafter the Jurhum tribe took over the responsibility. When they too dishonored the Holy Ka'ba Allah caused destruction to come upon them too. Now you are the supervisors over it. Honor it in a fit manner and respect and revere it greatly'. (Kanz)

It is reported that Hazrat Moosa bin Muhammad (RA) said: 'Once a most God-fearing and righteous stranger performed tawaaf. During tawaaf he heard the voice of a woman also in tawaaf. Hr stared in her direction. A hand come out of the Ka'ba at the Ruknul Yamaani and smacked him so hard that his one eye fell out. A voice from the direction of the door of the Ka'ba said: 'How is it that you perform tawaaf around my house and yet you stare at someone else? This blow is the punishment for that. If in future is happens again we shall take greater revenge'.

## Hadith Number Eight:

Hazrat Aa'isha (RA) says: 'I very much wanted to enter the Ka'ba to perform salaat inside it. Rasulullah (Sallaho Alaihe Wassallam) then took me by the hand and said: 'Perform the salaat you desire in this hateem for verily your people, the Quraish left this section of the Ka'ba outside it when they rebuilt the Ka'ba.' (Abu Daud)

It is Mustahab to enter the Ka'ba. This is one of the places where duaa is accepted and answered. However, it is never permissible for anyone to enter through the giving of bribes. When the Quraish rebuilt the Ka'ba they lifted the roof quite high and raised the door so high that one cannot enter the Ka'ba without a staircase. Rasulullah (Sallaho Alaihe Wassallam) wanted to rebuild the Ka'ba according to the same plan as it had been before. Hence he said to Hazrat Aa'isha (RA): 'These Arabs have only recently entered Islam; It is possible that their feelings may become roused and sentiments excited, as a result of the demolition of the Ka'ba; if it was not for this I would rebuilt the Ka'ba, and I would have included the hateem in the Ka'ba: and I would have made two doors. One from which people could enter and leave from the other; and I would have lowered the door of the Ka'ba to the ground: 'Your people raised the door of the Ka'ba so that they admit only these whom they prefer.'

According to another hadith Rasulullah (Sallaho Alaihe Wassallam) said to Hazrat Aa'isha (RA): 'Your people did not do the roper thing when erecting the Ka'ba, if we were not so near to the times of disbelief, I would again include this section into the Ka'ba; the section they have left outside; rebuilt, this should be included. Rasulullah (Sallaho Alaihe Wassallam) then measured off a further seven feet'. This was the cause of Hazrat Abdullah bin Zubair (RA) increasing the size of the Ka'ba when he rebuilt it. So actually Ibn Hazrat Zubair (RA) accomplished what Rasulullah (Sallaho Alaihe Wassallam) himself had desired. Later under Abdul Malik bin Marwaan , Hjjaaj had the Ka'ba restored to its pre-Islamic structure. No matter what niyyat prompted Hajjaj, one can to day still feel thankful that it is made so easy for anyone who wishes to be

inside the ka'ba. No bribe to be given to enter into the hateem. Here one may enter at any time to his heart delight, pray there and make his special supplication to Allah. Being in the hateem, means being inside the Ka'ba. For this reason Rasulullah (Sallaho Alaihe Wassallam) told Hazrat Aa'isha (RA) to say her prayers here. Further, it becomes exceedingly difficult for females to enter the Ka'ba. This hateem simplifies matters for them. Be very careful of your conduct inside the Ka'ba. The ulama have stated that on entering the Ka'ba, one's conduct should be one of utmost respect, upholding the great dignity of the place. It is best to go bare feet without socks, and to bath before entry. It is best to enter with great humility and to enter crying, with tears streaming down.

One saintly man was once asked: 'Did you ever enter the Ka'ba? He said: "I do not consider my feet worthy of being allowed to walk around the Holy House of my Lord, so how can, consider them worthy of entering his Holy House? I know where these two have been going and coming, and I also know for which bad intentions they went." (Ithaaf)

Ghalib the poet said:

'With what face O Ghalib, shall you appear before the Ka'ba. Have you no shame no fear.'

Some ulama (e.g. Newawi and Ithaaf) have laid great emphasis on the following two points against which people entering the Ka'ba should watch. Firstly there is a ring on the wall opposite the door of the Ka'ba. Ignorant ones have called it the Urwatul Wuthqa- the handle of strength. Having touched it they considered themselves 'possessors of the strong handle' which is pure nonsense. Secondly there is a peg in the center of the floor of the Ka'ba. This has been called the 'navel of the earth', by ignorant people. On entering the Ka'ba they used to rub their navels against it. This too is pure nonsense and ignorance.

## Hadith Number Nine:

Hazrat Jaabir (RA) says I heard the Messenger of Allah say: 'zamzam is a cure for any purpose for which it is being drunk'. (Ibn Maja)

Another Hadith states: 'If you drink it to quench a thirst, it will do so, and if you drink it to fill stomach in place of food, it will do so, and if you drink it for a cure from some illness, it will do so. This is the service of Hazrat Jibraeel A.S. and it is the way of Hazrat Ismail A.S. (Ithaaf)

The meaning of 'service of Hazrat Jibraeel A.S' is that it was through the striving of Hazrat Jibraeel A.S. that this well was opened up. The story is well known. Hazrat Sufyaan bin Uyayna (RA) was a famous muhaddith; once a man visited him saying; 'do you believe that the following saying of Rasulullah (Sallaho Alaihe Wassallam) is a correctly reported hadith: "Zamzam is a cure for anything for which it is being drunk'. Hazrat Sufyaan (RA) replied: 'yes it is correct'. The man said:'Well I have drunk Zamzam for this purpose that you shall dictate to me two hundred hadith'. Hazrat Sufyaan (RA) told the man to sit down and recited two hundred Hadith, and also said: 'Hazrat Umar (RA) used to say while drinking Zamzam: 'O Allah I drink this now with the intention of quenching the thirst of the day of Qiyamat'. (Ithaaf, Kanz)

At the time of the farewell Haj Rasulullah (Sallaho Alaihe Wassallam) drank a lot of Zamzam and said: 'My hearts' desire is that I fill the bucket myself and drink, but I fear that all the people will want to do the same, therefore I am not filling the bucket myself. According to some reports Rasulullah (Sallaho Alaihe Wassallam) did fill the bucket. Perhaps he did that at one time, and when there were many people, he said as reported above. Once Rasulullah (Sallaho Alaihe Wassallam) asked Hazrat Ibn Abbaas (RA) to bring some

Zamzam. Hazrat Ibn Abbaas (RA) replied that there was some clean water in the house, which he felt would be better to give since so many people hands touched this water. Rasulullah (Sallaho Alaihe Wassallam) said: 'No give me of that which all drink'. Hazrat Ibn Abbaas (RA) brought from that water, and Rasulullah (Sallaho Alaihe Wassallam) drank, and threw it over his eyes, he then took and drank a second time and again threw some over himself'. (Kanz)

Rasulullah (Sallaho Alaihe Wassallam) also said: 'between us believers and the hypocrites there is this difference that while we can fill ourselves with Zamzam they can only drink a little. Another Hadith says: 'Once Rasulullah (Sallaho Alaihe Wassallam) commanded that a pail be filled with Zamzam. The pail was placed on the edge of the wall. Rasulullah (Sallaho Alaihe Wassallam) took the pail and said: 'Bismillah', and drank for a long time; then he took the pail away from his mouth and said: 'Alhamdulillah'. Thereafter, he again said: 'Alhamdulillah'. Then he said: 'The difference between the hypocrites and ourselves is that they cannot drink a lot of Zamzam'.

Rasulullah (Sallaho Alaihe Wassallam) said: 'Perform salaat on the salaat places of the righteous and saintly ones and drink of their water'. The companions inquired: 'O Messenger of Allah, what are the salaat places of the saintly ones?' Rasulullah (Sallaho Alaihe Wassallam) replied: 'Beneath the Meezabur Rahmah'. Then the companions inquired: 'And what O Messenger of Allah is the water of the saintly ones?' Rasulullah (Sallaho Alaihe Wassallam) replied: 'Zamzam'. (Ithaaf)

Hazrat Um Maa'bad (RA) relates: 'A young man once passed her tent carrying two waterbags. I asked him: "What are these two bags?' he replied: 'A letter from Rasulullah (Sallaho Alaihe Wassallam) came to the chief of our tribe wherein was requested that Zamzam should be sent to him in Madinah. I now intend delivering these two bags filled with Zamzam to him with the greatest possible speed so that the water does not dry up.' (Ithaaf)

hazrat Aa'isha (RA) used to carry Zamzam with her from Makkah and related that Rasulullah (Sallaho Alaihe Wassallam) himself used to carry Zamzam with him. According to the Hadith Rasulullah (Sallaho Alaihe Wassallam) used to carry Zamzam with him, and he used to sprinkle it on the sic k ones, and at he time of tahneek of Hazrat Hasan (RA) and Hazrat Hussain (RA) he gave them to drink. (Sharh Lubaab)

(Tahneek means to place something in the child's mouth for the first time after birth)

With regard to the virtue of Zamzam, I could do better than to mention that at the time of Mi'raaj, Hazrat Jibraeel A.S brought from paradise a golden plate and came with the Buraaq from Jannat. But for washing out the Holy Prophet's heart, he used Zamzam from Makkah. Whereas he brought so many things from heaven, he could also have brought water from paradise.

Hazrat Ibn Abbaas (RA) reports that when Rasulullah (Sallaho Alaihe Wassallam) drank Zamzam he said the following prayer:
**'O Allah, grant me beneficial knowledge, abundant sustenance and a cure from all diseases.'**

## Hadith Number Ten:

Hazrat Ibn Abbaas (RA) reports that Rasulullah (Sallaho Alaihe Wassallam) said to Makkah: "What a wonderful city you are and how I love you. Had my people not forced me out of you, I would never have settled in any other city save you." (Tirmidhi)

As a result of the contents of this hadith as well as those expounding the increased reward for righteous deeds in Makkah, the majority of ulama believe that Makkah is the most virtuous (afdhal) of all towns, and to stay there permanently or in a temporary as capacity, is most virtuous. Who would not like to be able to settle there when one salaat is rewarded one hundred thousand times? Yet in spite of all this many of our saintly elders did not advocate residence in Makkah (for longer than necessary).

Hazrat Mullah Ali Qari (RA) wrote that according to Hazrat Imaam Muhammad (RA) and Hazrat Imaam Abu Yousuf (RA) it is Mustahab to accept permanent residence in Makkah. This is also the Hanafi fatwa, and coincides with the religious decree of some Sahfi'ee and Hambali Imaams. However Hazrat Imaam Abu Hanifa (RA) and Hazrat Imaam Maalik (RA) considered permanent residence Makrooh. This view is upheld by many who have a careful attitude, fearing that one may become used to the place that he becomes bored, losing the conception of the dignity and honor or Makkah. This would lead to indifference, which would also lead to sin. And as already said; in the same way as good deeds are magnified, so also sins are magnified.

As for those sincere ones, avoiding sins, there can be no better place on the surface of the globe than Makkah. Unfortunately those ones are few in number today. They are few in number as the kings among men. Many are the ones who claim to be able to uphold the dignity and honor of Makkah. It is very easy to claim but very difficult to fulfil.

Mullah Ali Qari says that: 'Hazrat Imaam Abu Hanifa (RA) disliked permanent residence in Makkah, having considered the religious condition of the people of his time. If he should be alive today he would say it is haraam." This Mulla Ali Qari is one of the greatest Ulama of Islam and he passed away in the year 1014 Hijri. He wrote in the above quotation about his time. We are now in the 14th century after the Hijrat. So much more has condition deteriorated that the condition in which we find ourselves today needs no comment. What would he say today?

Hazrat Imaam Ghazali (RA) explains the three reasons why some Ulama calls it makrooh to reside permanently in Makkah.

1) They fear that through excess contact and familiarity, this great desire, enthusiasm and zeal for the Ka'ba will decrease (and familiarity may breed contempt).
2) They fear that the sad occasion of parting with the Ka'ba and the zeal for returning to it will be lost. Hence some elders have said that it is so much better that you should stay in another place while the heart desires to be in Makkah, then that you should stay in Makkah, with a heart longing for another place. It has been related from pious persons, that there are many people of Kharasaan who have stronger attachment with Makkah than those who are performing tawaaf in Makkah itself.
3) They fear that sin will be committed, which is a great crime calling for Allah's anger. It is a fact that Makkah is a blessed city. Every inch and every rock or bit of sand is blessed.

We have already mentioned those places of special blessing. Now there are a few more to which attention should be drawn.

1) Firstly there is a place where the house of Hazrat Khadija (RA) used to be; and where Hazrat Fatima Zahraa (RA) was born; and where all the children of Rasulullah (Sallaho Alaihe Wassallam) were born except Hazrat Ibrahim A.S. up to the Hijrat Rasulullah (Sallaho Alaihe Wassallam) live here. The Ulama are of the opinion that second to the Holy Masjid, this place is the most virtuous in Makkah.
2) Then there is the spot known as Mowlidun Nabi. Where our Rasulullah (Sallaho Alaihe Wassallam) was born.

3) The houses of Hazrat Abu Bakr (RA) known as the Darul Hijrat from where the flight to Madinah took place. Before the Hijrat Rasulullah (Sallaho Alaihe Wassallam) used to come here everyday. There were two stones there; one called 'Mutakallim', which made salaam to the Holy Prophet (Sallaho Alaihe Wassallam) and the other called 'Muttaka', against which Rasulullah (Sallaho Alaihe Wassallam) used to lean while sitting down.
4) The Mowlid Ali. Where Hazrat Ali (RA) was born.
5) Dar-e-Arqam, also known as Dar-e-Kharasaan, the house where hazrat Umar (RA) accepted Islam, near the hill of Safa. Here the first forty men had joined the fold of Islam. And here the following verse was revealed: "O Prophet, Allah is sufficient for you; and for those who follow you among the believers". This is the house where Rasulullah (Sallaho Alaihe Wassallam) used to conceal himself in the early days of Islam.
6) The cave of Thowr where Rasulullah (Sallaho Alaihe Wassallam) and Hazrat Abu Bakr (RA) did themselves for some time during the flight to Madinah. This was the cave where the verse was revealed calling Hazrat Abu Bakr (RA) "the second of the two" companions while they were in the cave.
7) Cave of Hiraa on the Mount of Light (Jabal an Noor) where before Prophethood descended upon him, Rasulullah (Sallaho Alaihe Wassallam) used to spend days and days in complete solitude until the very first verse of the Qur'an (Iqra) was revealed to him there. Here he became a Prophet.
8) Masjidur Raya near Ma'laa in Makkah where Rasulullah (Sallaho Alaihe Wassallam) used to pray.
9) Masjidul Jinn, the place where the Jinns used to gather to listen to a lecture by Rasulullah (Sallaho Alaihe Wassallam). Once Rasulullah (Sallaho Alaihe Wassallam) took Hazrat Abdullah bin Mas'ood (RA) with him towards them, left Hazrat Abdullah (RA) at some distance away and alone proceeded to give instructions to the Jinns at this spot. There he read the Qur'an to them.
10) Masjidul Shajarah, which is opposite Masjidul Jinn, the mosque in which there grew a tree. Rasulullah (Sallaho Alaihe Wassallam) once called the tree which splitting the ground came to him. He then sent it back and it went back.
11) Masjidul Ghanam, also known as Masjidul Ijaabah; where after the conquest of Makkah, Rasulullah (Sallaho Alaihe Wassallam) took the oath of allegiance.
12) Masfid-e-Ajyaad.
13) Masjid of Mount Abu Qubays. This masjid can be seen from the Haram. The story about eating goat's broth at this place is incorrect.
14) Masjid-e-Tuwaa, which lies on the route to Tan'eem, where Rasulullah (Sallaho Alaihe Wassallam) came to Haj or umrah, he used to stay and rest.
15) Masjid-e-Aa'isha at Tan'eem, from where one puts on ihraam to proceed to Makkah for umrah.
16) Masjidul Aqba, where before the Hijrat the Ansaar for the first time pledged themselves to the service of Rasulullah (Sallaho Alaihe Wassallam) and Islam. Going from Makkah to Mina, this mosque lies on the right hand side of the road a little distance away from the road.
17) Masjidul Ju'raana, the place where Rasulullah (Sallaho Alaihe Wassallam) put on his ihraam for umrah after having come from Ta'if after the conquest of Makkah.
18) Masjidul Kabsh. This is sometimes also called the slaughtering place of Hazrat Ibrahim A.S, where the faithful prophet came to sacrifice his only son Hazrat Ismail A.S.
19) Masjidul Khaif, the famous mosque at Mina, where it is said seventy prophets lie buried.
20) The Mursalaat Cave where Surat Al Mursalaat was revealed to Rasulullah (Sallaho Alaihe Wassallam). It is not far from Masjidul Khaif.
21) Jannatul Mu'laa, the ancient graveyard of Makkah, where Hazrat Khadija (RA) lies buried. The virtues of this graveyard have been explained in various Hadith.

Apart from these there are many other places of blessings and great historical and spiritual significance. And what place in Makkah cannot be blessed when the Holy feet of Rasulullah (Sallaho Alaihe Wassallam) and the Sahaaba-e-Kiraam had trod there? Hazrat Mullah Ali Qari Rah has specially mentioned the foregoing.

## Chapter : Concerning the Umrah

In the same way that there are obligatory (fardh) salaats, which must be, said at specific times and some voluntary (nafl) salaats for the devoted to present himself in Allah's presence when he so desires. There is a specific time when it is compulsory to present himself at the Home of Allah for Haj and also a time when in a voluntary manner he may perform some of the acts which are also performed in Haj by performing umrah. Apart form five days (when it is makrooh from the 9th to 13th Zil Haj) umrah may be performed at any time during the year.

It is a special favor from Allah that whenever a person may long to be present at the House of Allah he can do so. Umrah, according to Hazrat Imaam Abu Hanifa (RA) and Hazrat Imaam Maalik (RA) and Hazrat Imaam Ahmad (RA) hence it is advised that a person should perform at least one umrah. There are even some of the Hanafi Imaams who have stated that it is waajib. Some even speaks about it being fardh-e-kifaayah (i.e. that it is a duty upon all, which becomes lifted from them when some of them perform it.)

The Holy Qur'aan also says: "And complete the Haj and umrah for Allah's sake."

In discussing this completion of the Haj and umrah, one Hadith explains that it means that a person should proceed from his home with ihraam and the firm intention of performing Haj or umrah. (Durre Mansoor)

Many Hadiths expound the virtues of putting on the ihraam from ones home. This is highly recommended. However, the ulama have felt that it would be quite difficult to remain in ihraam for such a long time during which, while in ihraam the Haji may become involved in sinful activities, therefore they have advised that it should rather be done from the Meeqaat (i.e those special places beyond which one should not proceed without ihraam). The reason for this is that it is more important to avoid sin than to be greedy for reward. Much are the virtues of umrah as is known from the Hadith. In the first chapter of this book some of these ahaadith have already passed.

(Hadith numbers 11, 14 and 15)
Our Rasulullah (Sallaho Alaihe Wassallam) performed only one Haj after the hijrat but performed umrah four times. One of these umrahs could not be completed because the Makkahns prohibited them from entering the city. Three umrahs were completed.

### Hadith Number One:

Hazrat Amr bin Absah (RA) reports that Rasulullah (Sallaho Alaihe Wassallam) said! 'Verily the best of deeds is righteous and accepted Haj or a righteous and accepted umrah.' (Tabarani)

In the first chapter (hadith number 2) we have already explained the meaning of the Hajje mabroor and this same meaning applies to a mabroor umrah. In one hadith we read: 'Umrah is a minor Haj'. (Durre Mansoor)
In other words umrah contains within itself all the fruits and blessings of Haj but to a lesser degree.

### Hadith Number Two:

Hazrat Abu Hurairah (RA) reports that Rasulullah (Sallaho Alaihe Wassallam) said: 'Sins committed since one umrah are forgiven through the next umrah'. (Agreed upon)

Rasulullah (Sallaho Alaihe Wassallam) here wished to tell us that whatever sins one commits after one umrah can be forgiven through the blessings of an umrah. So what was done between two umrahs becomes washed away. Many other hadith corroborate this statement.

## Hadith Number Three:

Hazrat Ibn Abbaas (RA) reports that a woman hazrat Um Saleem R.A, once came to the Messenger of Allah and said: 'O Rasulullah (Sallaho Alaihe Wassallam) (my husband) Abu Talha and his son had gone to perform Haj, and left me behind.' Rasulullah (Sallaho Alaihe Wassallam) replied: 'O Um Saleem, to perform one umrah in the month of Ramadhaan is equal in reward of a Haj in my company'. This is not the only hadith in which it is stated that the reward of an umrah in Ramadhaan is the same as Haj in the company of Rasulullah (Sallaho Alaihe Wassallam). (Ibn Hibaan)

When Rasulullah (Sallaho Alaihe Wassallam) prepared to go for Haj, the wife of one of the companions told her husband: 'Please take me also to perform Haj with Rasulullah (Sallaho Alaihe Wassallam). He replied: 'I have no camel to your carrier on Haj'. She said: "But you have one more camel". He replied: "I cannot load you on that because I have made that camel waqf in the way of Allah". The result was that the wife stayed behind.

After Rasulullah (Sallaho Alaihe Wassallam) returned from Haj he was informed by the husband what transpired. Rasulullah (Sallaho Alaihe Wassallam) then said: 'going on the camel for Haj would also have been in the way of Allah: and if she had gone on it, it would not have been wrong." Thereupon the man said: 'O Rasulullah (Sallaho Alaihe Wassallam) my wife sends you her greetings and inquires what the compensation is for having missed Haj in your company?'

Rasulullah (Sallaho Alaihe Wassallam) replied: "Convey my salaams to her and tell her to perform one umrah in the month of Ramadhaan which is similar to having performed Haj in my company". (Abu Dawood)

Similar incidents happened with Hazrat Um Sinaa R.A, Um Maaqal. Um Tulaiq and Hazrat Um Hasheem (RA) they all desired to perform Haj with Rasulullah (Sallaho Alaihe Wassallam) but for some reason or other could not do so, and to each of them Rasulullah (Sallaho Alaihe Wassallam) gave the same answer. Hazrat Hafiz Ibn Hajra (RA) mentions all these cases in his famous commentary on Bukhari called Fat'hul Baari and said it does not mean that the fardh Haj is considered to have been performed by going for an umrah in Ramadhaan. All the ulama are agreed upon this. It means only that the umrah coupled with the great blessing of Ramadhaan, become similar in reward to that of Haj.

Hazrat Imaam Ibn Jowzi Rah mentions that very often it happens that because of the blessedness of time, the reward of some acts are tremendously magnified; as for example in the case of security of intention.

## Hadith Number Four:

Hazrat Abu Hurairah (RA) reports that Rasulullah (Sallaho Alaihe Wassallam) said; 'The Hajis and those who perform umrah are Allah's deputation. When they pray to Him, He answers them, and when they seek His forgiveness, He forgives them.' (Ibn Maja)

The Hajis and those enroute to perform umrah are a deputation with special duties towards Allah. In the same manner that we have deputation and delegations going to the courts of great men and rulers, these people go

to present themselves at Allah's house. And in the same manner that a delegation desires to be honored, these people are honored in Allah's presence. According to one Hadith: 'The delegation of Allah are of three kinds: 'the fighters in His way, those who perform Haj and those who perform umrah.' (Mishkaat)
In Targheeb a Hdith reported by Hazrat Jabir (RA) it is related this way: "They who perform Haj and umrah are the deputation of Allah, whenever they pray to Him, He answers, and whenever they beg of Him, He grants." Another Hadith in Targheeb: "Those performing Haj and umrah are the deputation of Allah. Whatever they beg, they are given, whatever prayer they make is heard, for whatever expenses they incur they are reward. I swear by Him in whose hand my life lies, whenever a person recites: 'Labbaik' from any high place or whenever they recite the takbeer, everything from around them till the end of earth echoes their cry.'

In Targheeb it is also reported: "The Haji and the one performing umrah are Allah's deputation. Whatever they beg they are given, whatever prayer they utter is heard, for whatever expenses they incur they are rewarded."

In another similar Hadith in Targheeb the following addition is reported: 'For every Dirham they spend they are granted (the reward of) a million Dirhams. Further in Targheeb it is reported: "If the people of Makkah should fully realize the due they owe to the Hajis, they would run to welcome them, even kissing the animals on which they travel, because these people are the deputation of Allah."

## Hadith Number Five:

Hazrat Ibn Mas'ood (RA) relates that Rasulullah (Sallaho Alaihe Wassallam) said: 'Follow up the Haj or the unrah (with each other) for verily they remove poverty and sin in the same manner that fire cleans away the dirt in iron, gold and silver'. (Tirmidhi)

Here one is encouraged to follow up Haj and umrah with each other. The meaning of 'follow up' can be explained thus: Among the three manners of performing Haj, is Quraan; which according to the Hanafi is the most virtuous form of Haj. This is the manner in which the Holy Prophet (Sallaho Alaihe Wassallam) put on his ihraam with the niyyat of performing both Haj and umrah with the same ihraam all in one.

Secondly, 'follow up' may also mean that when you have performed Haj, you should also perform umrah afterwards and vice versa. You should follow up the one with the other. One Hadith states that: 'Follow up between Haj and Umrah which increase one lifespan and removes poverty and sins as fire removes dirt'. (Targheeb)

Another Hadith states: 'Continue to perform Haj and umrah for Allah's sake forever, for these two clean away poverty and sin as fire removes dirt from iron'. (Kanz)

'Performing Haj and umrah often stops poverty.' (Kanz) 'Continuous performing of Haj an umrah removes poverty and sin just as fire removes dirt from iron'. (Kanz) 'Following up between Haj and umrah increases one's life span and increases one's sustenance'. (Kanz).

The same theme runs through many other ahaadith. Hazrat Imaam Nawawi (RA) has stated that the performing of umrah in abundance is mustahab. Hazrat Imaam Ibn Hajar Makki (RA) quoted Hazrat Imaam Shafi'ee (RA) as saying that where one is able, one should not allow any month to pass by without performing at least one umrah; and if one performs two or three, so much better. (Sharhe Manasik)'

## Hadith Number Six:

Hazrat Abu Hurairah (RA) reports that Rasulullah (Sallaho Alaihe Wassallam) said: "The Jihaad of the aged, the weak and the females is to perform Haj and umrah'. (At-Targheeb)

In the eleventh Hadith of chapter one this theme has already been discussed. Hazrat Aa'isha (RA) asked Rasulullah (Sallaho Alaihe Wassallam) whether Jihaad is also compulsory on woman? Rasulullah (Sallaho Alaihe Wassallam) replied: "Such a form of Jihaad has been laid upon their shoulders wherein there is no fighting and no killing; that is Haj and umrah'. (Targheeb)

A companion once asked Rasulullah (Sallaho Alaihe Wassallam): "I am a man of little courage, having no strength to appear before the enemy". Rasulullah (Sallaho Alaihe Wassallam) answered: "Shall I show you a Jihaad in which there is no fighting?' He replied: "Yes". Rasulullah (Sallaho Alaihe Wassallam) said: "Perform Haj and umrah". (Durre Mansoor)

## Hadith Number Seven:

Hazrat Um Salmah (RA) reports that Rasulullah (Sallaho Alaihe Wassallam) said: "Whosoever puts on his ihraam for an umrah from Baitul Muqaddas, shall be forgiven'. (Ibn Maja)

This Hadith speaks for itself. One Tabi'iyya, (A Muslim woman who saw the Prophet (Sallaho Alaihe Wassallam)). Hazrat Um Hakeem (RA) hearing this hadith from hazrat Um Salmah (RA) undertook a special journey to Baitul Muqaddas to put on her ihraam there, for an umrah to Makkah. (Targheeb)

That was the spirit of those people that whenever they heard the commands and advices of Rasulullah (Sallaho Alaihe Wassallam) they immediately endeavored to put them into action, according to their means. They never cared about the hardship they had to undergo.

Hazrat Um Salmah (RA) also reports another hadith: 'whosoever travels from the Masjidul Aqsaa to the Masjidul Haraam in Makkah with the intention of performing umrah, shall have his previous and future sins forgiven and he shall enter paradise'. (Durre Mansoor)

## Chapter 8: Ziyyaarat of Madinah (Visiting the Grave of Rasulullah (Sallaho Alaihe Wassallam))

Hazrat Mullah Ali Qaari Rah, the famous aalim and Muhaddith has written that besides a few that are not authoritative who hold a different view the consensus of the Muslims is that to visit (Ziyaarat) Rasulullah (Sallaho Alaihe Wassallam) is an important act of piety. It is also a most desirable form of Ibaadat, a very successful way of way of attaining spiritual heights and an encouraging reason for an acceptable intercession. Some ulama have said that it is waajib (obligatory) upon that person who has the means to reach there. Hazrat Allama Shaami Rah, relates this same view from Hazrat Ibn Hajar Rah. To avoid going there is sheer negligence and carelessness. Some Maalikis have said that to go to reside in Madinah is more desirable than to go to stay in Makkah. In Durre Mansoor it is stated: 'to visit the tomb of Rasulullah (Sallaho Alaihe Wassallam) is desirable. In view of Rasulullah (Sallaho Alaihe Wassallam)'s countless favors on the Ummat and the hopes that are expected from Rasulullah (Sallaho Alaihe Wassallam) after death, it is indeed unfortunate if his ziyaarat is not made inspite of having the means. To miss the great honor of Ziyaarat and to offer excuses is being neglectful and careless. In view of certain ahaadith some ulama have said that the intention made for the journey must be to visit the Masjid-un-Nabawi and not the grave of Rasulullah (Sallaho Alaihe Wassallam). The consensus of the four Mazhabs is that is mustahab to visit the grave of Rasulullah (Sallaho Alaihe Wassallam). We have already quoted Hazrat Mullah Ali Qaari Rah, reference from authoritative Hanafi books at the outset of this chapter.

Hazrat Imaam Nawawi Rah, the famous Shafi'ee Imaam write s in his book on Haj: 'when Haj had been performed then with the intention of Ziyaarat of Rasulullah (Sallaho Alaihe Wassallam) tomb one should proceed to Madinah, because of Rasulullah (Sallaho Alaihe Wassallam) grave is from the important forms of worship and is most rewardful.

The Maaliki mazhab mentions in 'Anwaar-Saati'aa' that to visit the tomb of Nabi (Sallaho Alaihe Wassallam) is a desirable sunnah, which is required and approved by the Shariat. It is very highly esteemed as a means to gaining the nearness of Allah: Hazrat Qazi Iyaaz Maaliki Rah, has written in the 'Shifa' that he Ziyaaarat of the tomb of Rasulullah (Sallaho Alaihe Wassallam) is a unanimously accepted sunnah. Some Maaliki ulama have said it is waajib. Qastalani Rah has quoted Hazrat Abu Imraan Faarsi Rah in 'Mawaahib' of holding this opinion.

'Mughni' the famous book of the Hanabla mazhab states it is mustahab to visit the tomb of Rasulullah (Sallaho Alaihe Wassallam) because Hazrat Ibn Umar (RA) has related that Rasulullah (Sallaho Alaihe Wassallam) said: "The person who performs Haj then visits my grave, is like he who has visited me during my lifetime". In another hadith it is said: 'Whoever visits my grave, my intercession for him becomes obligatory'. Hazrat Imaam Ahmad (RA) has quoted this hadith of Rasulullah (Sallaho Alaihe Wassallam) in which he has said: 'Whoever says salaam to me at my grave, I answer his salaam (salutation)'. In 'Sharh-e-Kabeer' which is an authoritative book of the Hanbali mazhab it is written: 'When Haj has been performed then it is mustahab that the tomb of Rasulullah (Sallaho Alaihe Wassallam) and the tombs of his two companions (Hazrat Abu Bakr (RA) and Hazrat Umar R.A) be visited. Thereafter the same ahaadith were quoted as are quoted in the 'Mughni'.

In the famous Hanbali text 'Daleel-al-Taalib' after the chapter on Haj it is stated: " it is masnoon (sunnat) to visit the tomb of Rasulullah (Sallaho Alaihe Wassallam) and his two companions". In 'Nailul Ma'aarib' which is the commentary of the above work it is explained: 'obviously to visit these tombs it is mustahab to travel to Madinah. Because how will it be possible for a Haji to perform this Ziyaarat without travelling to Madinah. Similarly in the Hanbali kitaab 'Rowdhul Murabbaa' it is written: 'It is mustahab to visit the sacred tomb of Rasulullah (Sallaho Alaihe Wassallam) and the tombs of his two companions, because it is related in the

Hadith: "The person who performs Haj then visits my grave, is like he who has visited me during my life time."

From the above it is clear that this matter has the consensus of the four Imaams. Many ahaadith encouraging this Ziyaarat are related from Rasulullah (Sallaho Alaihe Wassallam).

## Hadith Number One:

Hazrat Ibn Umar (RA) relates that Rasulullah (Sallaho Alaihe Wassallam) said: "Whosoever visits my grave, my intercession becomes obligatory for him." (Bazaar-Dar-Qutni)

## Hadith Number Two:

Hazrat Ibn Umar (RA) relates that Rasulullah (Sallaho Alaihe Wassallam) said: 'whosoever visits me and has no other motive, has a right over me that I intercede on his behalf'. (Tabraani)

Who is there amongst us who does not require Rasulullah (Sallaho Alaihe Wassallam)'s Shafaa'at (intercession) on the fearful day of Qiyaamat. And how fortunate is that person for whom Rasulullah (Sallaho Alaihe Wassallam) has said that his Shafaa'at is obligatory on me. Hazrat Allama Zarqani Rah writes in 'Sharhe Mawaahib' that this could mean a special intercession which would to be to raise him in rank, give him security on that frightful day or grant him entrance into Jannat without accounting for his deeds or grant him entrance into Jannat without accounting for his deeds (hisaab). It could also mean that besides a general intercession he will have a special intercession Hazrat Ibn Hajar Makki Rah writes in the commentary of 'Manaasik of Nawawi' on the above hadith that 'he has no other motive or intention' will mean that he has no other intention that is not related to the Ziyaarat. Thus to perform I'tikaaf in the Masjid-an-Nabawi, or perform increase Ibaadat there, or to make Ziyaarat of the Hazrat Sahaaba (RA) will not be contradictory. In explaining this our ulama have said that when the niyyat for Ziyaarat is made then the niyyat to visit the Masjid-un-Nabawi should also be made. The author of 'Durre Mukhtaar' is the same opinion from amongst the Hanafi ulama. However Hazrat Ibn Humaan Rah has written in view of this Hadith if it is the first journey to Madinah then the niyyat for visiting the grave only should be made. If a second opportunity arises then the niyyat for both the grave and the masjid should be made. Hazrat Mullah Jaami Rah once undertook a journey for Ziyaarat only. He did not include Haj in the same journey. Love for our Rasulullah (Sallaho Alaihe Wassallam) surely warrants this.

## Hadith Number Three:

Hazrat Ibn Umar R.A relates that Rasulullah (Sallaho Alaihe Wassallam) said: 'Whosoever visits me after my death is like he who had visited me during my life.' (Tabraani-Dar-Qutni)

It is stated in a Hadith in 'Mishkaat' that; 'The person who performs Haj then visits my grave, is like he who visited me during my lifetime'. The term 'is like he' does not mean that he becomes a Sahaabi, but because the Ambiyaa are alive in their graves, he is like that person who comes to Rasulullah (Sallaho Alaihe Wassallam) during his life and greets him from the outside of his house. In this hadith it is stated that he visits me after Haj. The ulama have different views about the visit to Madinah Munawwarah; whether it should be before going to Makkah or after. Hazrat Ibn Hajar Rah has written that the opinion of most Masha'ikh is that Haj should be performed first. The more acceptable view is that if there is sufficient time before Haj, then the Ziyaarat should be made with comfort and ease before Haj, thereafter Haj could be

performed without haste. It is possible that for some reason or the other after Haj the visit to Madinah has to be called off. If the time before Haj is not sufficient for a Ziyaarat then it should be preformed after Haj.

Hazrat Mullah Ali Qari Rah has written that if the Haj is a fardh, then Haj should be made first, provided Madinah Munawwarah is not on the route. If Madinah is on the way then it will be treacherous to continue without performing Ziyaarat. If it is a nafl Haj then it is optional to visit Madinah before or after Haj. It could be better in this instance also to perform Haj, first, by which one is made paak (sins are forgiven) before visiting the paak tomb of Rasulullah (Sallaho Alaihe Wassallam).

## Hadith Number Four:

It is related by a person from the family of Khattab that Rasulullah (Sallaho Alaihe Wassallam) said; "Who ever undertakes a journey specially to visit my grave, will be my neighbor on the day of Qiyaamat; and who ever lives in Madinah Munawwarah and bears with patience its hardships and trial, for him will I be a witness and intercessor on the day of Qiyaamat; and, who ever dies in either of the Haramain (Makkah or Madinah) will be raised on the day of Qiyaamat with those who have been granted safety." (Baihaqi)

The theme contained in this (viz: that who ever makes the intention to visit the Nabi (Sallaho Alaihe Wassallam) in Madinah, shall be his neighbor in the hereafter) has been contained in so many other ahaadith. It is however important that the intention should be solely the visiting of his grave. It should not be a journey with another aim, which takes one to Madinah with Ziyaarat being just by the way. In Hadith number two we have already quoted similar points. As for the point raised above, about living in Madinah this shall be discussed in the following Hadith;

Hazrat Ibn Umar (RA) relates that Rasulullah (Sallaho Alaihe Wassallam) said: 'Whosoever performs Haj and does not come to visit me, has indeed acted unjustly and persecuted me.'

This seems like a strict warning. And why not? The great favors which Rasool (Sallaho Alaihe Wassallam) had bestowed on this Ummat are of such a nature that a person who neglects to visit him or negligently fails to do so in spite of having the means to do so, has treated him shabbily. Had it not been for the fact that some ulama of hadith had objected to the correctness and authenticity of this Hadith, Ziyaarat would have been waajib. Allama Qastalani wrote in his book 'Mawa-Hibul-Ladun niyya': 'Who ever in spite of wealth and means does not perform Ziyaarat has indeed acted unjustly.'

## Hadith Number Six:

Hazrat Anas (RA) reports that Rasulullah (Sallaho Alaihe Wassallam) left Makkah in such a Manner that everything in Makkah became enveloped in darkness; and when he entered Madinah everything became enlightened and he said: 'My home shall be in Madinah and there shall be my grave. It is a duty upon every Muslim to visit Madinah.'

Undoubtedly it is a duty on every Muslim to visit that Holy place. How fortunate indeed is that person who has the great honor to reside in Madinah permanently; that at all times he is able to gain this great blessing of Ziyaarat and to perform this duty to his heart delight. (Abu Daud)

## Hadith Number Seven:

Hazrat Anass (RA) reports that Rasulullah (Sallaho Alaihe Wassallam) said: 'who ever visits me in Madinah with the object of gaining spiritual reward, shall be in my company and for him shall I be an intercessor on the day of Qiyaamat.' (Baihaqi)

We have already mentioned the contents of this Hadith under Hadith number four. Some people read the word 'Jawaari' with a dhamma, so that it now means that visitors to Nabi (Sallaho Alaihe Wassallam) shall be in his security; promise of safety and protection. What greater fortune can there be then this?'

## Hadith Number Eight:

Hazrat Abbaas (RA) reports that Rasulullah (Sallaho Alaihe Wassallam) said: ' Who ever performs his Haj in Makkah, then comes to Madinah with the sole aim of visiting me in my mosque, for him shall be written the rewards of two accepted Hajs.' (Dailami-Ithaaf)

Two Hajs here means the reward for his Haj will be double.

## Hadith Number Nine:

Hazrat Abu Huraira (RA) reports that Rasulullah (Sallaho Alaihe Wassallam) said: 'whenever anyone greets me at my grave, Allah returns my soul to my body so that I reply his greetings.' (Ahmed)

In 'Sharh-e-Manaasik', Hazrat Ibn Hajar Rah writes that the meaning of the return of the soul is that Allah grants him the ability to speak. Hazrat Qazi Iyaaz Rah writes that the soul of the Nabi remains absorbed in the presence of Allah and on being greeted inclines towards the greeting. (Baz1) The majority of ulama are of the opinion (as Ibn Hajar, Allama Zurqani) that the meaning of the return of the soul is not that a body without a soul has now been given one. Being after the death of the Rasool (Sallaho Alaihe Wassallam) the soul had already returned once and for all. Hence what actually now happens is that the Nabi (Sallaho Alaihe Wassallam) returns the greetings.

## Hadith Number Ten:

It is reported that when a person stands at the grave of Rasulullah (Sallaho Alaihe Wassallam) and recites the verse:

Innallaha wa Malaa-Ikatahoo you Salloona Alan Nabee, and then says seventy times: Sallallahu Alayka ya Muhammad, an angel says: 'May Allah's blessings be on you too, and then Allah fulfills his every need.' (Ash-shifa)

Hazrat Mullah Ali Qaari Rah is of the opinion that if in place of 'Ya Muhammad', once says 'ya Rasulullah' it would be better. Qastalani reported a similar opinion from Hazrat Shaikh Zainud-deen Maraghi Rah and others. The reason for this is that we have been prohibited from calling on the Holy Nabi by his name. (see Sharhi Mawaahib by Mullah Ali Qaari). However if in the Hadith quoted it says ya Muhammad, this should be taken into consideration and it then does not remain prohibited. I personally feel that a visitor to the grave should at every visit recite seventy times will complete humility: 'Assalaatu Wassalaanu Alaika ya Rasulullah. This is best and better than to continue reciting in parrot fashion without understanding anything as s the custom.

Zurqaani says that seventy times have been chosen because the number is more likely to lead to acceptance. In the Qur'an Allah also mentioned the hypocrites in addressing the Nabi (Sallaho Alaihe Wassallam): 'Even though you should beg for forgiveness for them seventy times Allah will not forgive them.'

## Hadith Number Eleven:

Hazrat Abu Hurairah (RA) reports that Rasulullah (Sallaho Alaihe Wassallam) said: 'when a person stands at my grave reciting blessings on me, I hear it; and whoever calls for blessings on me in any other place, his every need in this world and in the hereafter becomes fulfilled. And on the day of Qiyaamat I shall be his witness and intercession.' (Bayhaqi)
According to another hadith, Allah had appointed a special angel whose duty is to take the recited 'Durood' to the Nabi (Sallaho Alaihe Wassallam), so that no matter where the Durood is being recited, it reaches him in Madinah. How much more virtues is it not if one should stand reciting the 'Durood' at the grave where the Holy Nabi (Sallaho Alaihe Wassallam) can directly hear it personally. And how much more fortunate are those people who live in Madinah and whose greetings Rasulullah (Sallaho Alaihe Wassallam) hears at all times without any go between. Hazrat Sulaiman bin Sahim Rah says: 'I once saw the Rasool of Allah in my dream and inquired of him: "O Messenger of Allah, are you aware of when people came before your grave to recite Durood (salawaat) on you?" Rasulullah (Sallaho Alaihe Wassallam) replied: "Yes, I am quite aware of it and I reply to their greetings." (Ithaaf)

## Hadith Number Twelve:

Hazrat Abu Huraira (RA) reports that Rasulullah (Sallaho Alaihe Wassallam) said: "It is not permissible that a journey should be undertaken towards any mosque except one of the following three: the Masjid-ul-Haraam, Masjid-ul-Aqsaa and this Masjid of mine." (Mishkaat)

In this hadith one is prohibited from undertaking a journey for visiting any mosque any of the three. For this reason some ulama stated that one is not allowed undertaking a journey to visit the grave of Rasulullah (Sallaho Alaihe Wassallam). They even go so far as to state that one should visit Madinah only with the intention of visiting the mosque, not the grave. If after visiting the mosque, they do visit the grave of the Nabi (Sallaho Alaihe Wassallam), it is not prohibited. According to the vast majority of ulama, that is not the meaning of this Hadith. This Hadith in fact means that apart from the three mosques, a journey may not be undertaken to visit any other mosque because whereas mosques are of great importance and significance, other mosques do not have any special significance. (see hadith No. 6 in chapter 4). The view of these learned scholars is substantiated by this same Hadith as reported in some versions thereof that to no other mosques other than these three may one undertake a journey.

Hence it is prohibited to visit a certain town specifically in order to visit the mosque as is the custom these days when from all over e.g. Bombay, Calcutta etc. people come to Delhi to perform the last Jum'aa of Ramdhaan in the Delhi Jum'aa Masjid. This is a mere waste of money. Hazrat Imaam Ghazaali Rah says: "Some ulama, had prohibited the Ziyaarat of the graves of sahaaba and ulama because of this hadith, even though the Rasool (Sallaho Alaihe Wassallam) is reported to have said: "Previously I prohibited you from visiting the graves. Now I permit you to do so. Visit then graves." The hadith under discussion points out that all mosques (apart from the three mentioned) are equal in virtue. Not one of them have anything special lifting it above the rest, and thus giving rise to their being specially visited. As for the graves of the holy ones and blessings derived there this is a matter apart from that. I now ask: 'is it then also prohibited to visit the graves of the Prophets? No. And as the visiting of the graves of the Prophets cannot be prohibited, so also visiting of the graves of the saints too cannot be prohibited.

Now, there is another point. The ulama are not agreed as to whether it is permissible to undertake a journey to the graves of saints. However, there is no doubt that apart from travelling to these mosques, many other journeys too are permissible and in fact compulsory e.g. traveling for Jihaad, traveling in search of knowledge, traveling on Hijrat, business journeys etc. Hence everyone must come to the conclusion that the Hadith does not set out to prohibit all journeys except towards three masjids.

Hazrat Allama Qastalaani Rah tells the following story: Hazrat 'Shaikh Waliyud-deen Iraaqui Rah says: "My father Hazrat Zain Iraaqi and Shaikh Abdur Rahman bin Rajab Hanbali Rah once went on a journey to visit the grave of Hazrat Nabi Ibrahim A.S., when they approached the city, Ibn Rajab thought within himself and said: "I have made the niyyat to perform two rak'aats salaat in the masjid of Khalil (hazrat Ibrahim A.S) so that the niyyat may not be that I came solely to visit the grave." Zain Iraaqi replied: "In that case you have definitely acted not in accordance with the saying of Rasulullah (Sallaho Alaihe Wassallam), because he said one should not travel in order to visit a masjid other than one of the three masjids and now you have made the intention to visit a fourth. As for myself, I have done as he commanded for he said: "visit the graves and no where did he say one should only visit the graves of Prophets. Hence I have done as the Nabi (Sallaho Alaihe Wassallam) wishes". (Zurqaani)
The Sahaaba and the Taabi'een have practically illustrated that it is permissible to undertake a journey to visit the sacred tomb of Rasulullah (Sallaho Alaihe Wassallam) in Madinah.

1) Hazrat Allama Subki Rah writes: 'Reliable sources have related how Hazrat Bilaal (RA) used to travel from Syria to visit the grave of Rasulullah (Sallaho Alaihe Wassallam). Once after the conquest of Damascus, he begged of Hazrat Khalifa Umar (RA) to allow him to reside there, which Hazrat Umar (RA) granted. He then remained there and married there until he once saw Rasulullah (Sallaho Alaihe Wassallam) in his dream saying to him: "O Bilaal, how unfaithful; does the time not dawn for you to visit me occasionally?"

   Immediately after seeing this dream Hazrat Bilaal (RA) woke up greatly distressed ad frightened. In quick time he traveled by camel to Madinah. Hazrat Hasan (RA) and Hazrat Husain (RA) came to know of his presence and begged of him to recite the Azaan. Seeing them made Hazrat (RA) very happy and he recited the Azaan. When the people of Madinah heard him, men, women and children came out of their houses crying and sobbing, for Hazrat Bilaal (RA) had brought back to memory the days of Rasulullah (Sallaho Alaihe Wassallam) among them. In this we see Hazrat Bilaal (RA) traveling from Syria to Madinah for the sole purpose of visiting Nabi (Sallaho Alaihe Wassallam)'s grave.
2) In 'Shifa-ul-Asqaam' we read that from numerous sources it is reported that Hazrat Umar bin Abdul Aziz (RA) used to dispatch a man on camel to Madinah on various occasions just to greet Nabi (Sallaho Alaihe Wassallam) on his behalf.
3) When Hazrat Umar (RA) visited Baitul Maqdis he was very pleased at the conversation to Islam to a Jewish scholar, Kaab Ahbaar. He thereupon invited him to accompany him to Madinah to visit the grave of Rasulullah (Sallaho Alaihe Wassallam) which he did.
4) Once a Taabi'ee, Muhammad bin Ubaidullah bin amr Al Atabi visited the grave of Rasulullah (Sallaho Alaihe Wassallam) in Madinah. After the greeting at the grave he sat down in one part of the mosque and saw a person, appearing to be a desert Arab saying: "O you most honored of all Messengers; Allah had revealed to you the verse: 'And if when they had wronged themselves, they had come to you asked forgiveness of sins from Allah; and the Messenger had asked forgiveness for them; they would have found Allah Forgiving, Merciful. (Nissa-65)

   then this person cried bitterly and read a poem

O Thou whom that very earth became honored;
May my life be a sacrifice for that grave?
Wherein thou dwellest,

For therein lies virtue and therein lies generosity and goodness.

After this he begged for forgiveness and departed. Muhammad al Atabi says further: thereafter, I fell asleep on that spot and in a vision I saw the Messenger of Allah. He said to me: 'Go and find that person and tell him, that through my intercession Allah has forgiven him.' (shifa-al-Asqam, Mawaahib). The poem above is mentioned by several writers. Hazrat Imaam Nawawi in his book 'Manaasik' added another couplet:

Thou art the intercessor, whose intercession is desired,
On that bridge when feet are sure to slip;
As for your two companions, them shall I never forget,
Salaam to you dear Rasulullah for as long as pens can write.

## Chapter 9: The Aadaab for the Ziyaarat (The Manner of Performing The Ziyaarat)

In almost all the booklets printed on the subject of Haj, whether in Urdu, Arabic or Persian, a chapter has been included which deals with the proper manner to perform Ziyaarat. In fact the Ulama have mentioned as one of the main proofs for the need of Ziyaarat, the fact that whenever anyone wrote on Haj he also included at least a chapter on the visit to the tomb of Rasulullah (Sallaho Alaihe Wassallam).

Is'haaq bin Ibrahim Faqih wrote: "It has always been the custom of the Hajis that when they perform Haj, they also proceed to Madinah so as to visit the tomb of the Rasul (Sallaho Alaihe Wassallam), to be blessed thereby and visiting the Mosque, the Prophet's Mimbar, his resting place and the places where he dwelt".

Hazrat Mullah Ali Quari Rah, dealing with the above goes on to say. But in all this, the intention (niyyat) to go Madinah should be to visit the Mosque of the Prophet (Sallaho Alaihe Wassallam) and all other places should be considered of somewhat less importance. Who can deny that since the time of the Sahaaba thousands of Hajis visit graves of the companions annually? Very few are those who for some excuse or other perform Haj and do not go to Madinah. It is true that these people go to visit the Mosque and not the Prophet (Sallaho Alaihe Wassallam)'s tomb, then surely at least once tenth of them or one twentieth of them would definitely visit Jerusalem as well, so that they would at least have visited all these Holy cities, all three Holy Mosques, in Makkah, Madinah and the Masjid-ul-Aqsa.
In chapter eight we already mentioned the views of all four Imams on the issue of Ziyaarat, from which we could deduce that they are all agreed that Ziyaarat is mustahab. In the Hambali kitaab Dateelut-Taalib it is said that Ziyaarat is sunnat, whereas Salaah in the Mosque of Madinah is considered mustahab.

In mot other books, the manner of Ziyaarat, its proper etiquette, the words to recite have already been noted. In the following lines we intend mentioning only some of the points to bear in mind. This should actually not be necessary, as:

'The love that is borne for him;
Itself should teach respectful honor for him."

1) The ulama disagrees as to whether Ziyaarat should precede Haj or vice versa. (See chapter eight, hadith three)
2) When intending to travel to Madinah, what niyyat should be made?

Because of Hadith No.12, in chapter eight, some are of the opinion that one should have the niyyat of visiting the tomb of the Prophet (Sallaho Alaihe Wassallam) as well as the masjid in Madinah. However, Hazrat Shaikh Ibn Humaam Rah, wrote in Fat'hul Qadeer: "In my humble opinion the intention should be only to visit the Rasul (Sallaho Alaihe Wassallam)'s grave, because that indicates honor to Rasulullah (Sallaho Alaihe Wassallam), and in doing so that Hadith is also acted upon wherein the Holy Prophet (Sallaho Alaihe Wassallam) said: "Whoever comes as a visitor to me with nothing else prompting him except to visit me; for him shall I surely be an intercessor."

If however, Allah grants a second visit, then at that time the niyyat should be to visit the grave as well as the Masjid.

Hazrat Maulana Gangohi Rah, also favored this view. In his book 'Zabdatul Manaasik' he wrote: "On intending a visit to Madinah, the niyyat should be solely to visit the Holy Sculpture of the Prophet (Sallaho Alaihe Wassallam) so that obedience will have been shown to the Hadith which includes: with nothing else prompting him except to visit me."

3) No matter which niyyat is made for Madinah, let it be so that this journey should be exclusively for Allah's pleasure. There should not be any glimpse of Riya, no show, no exhibition, no pride, neither should there be any aim of traveling for the sake of touring or sight seeing, and nor should their be any aim of attaining any material benefit. Otherwise there exists the danger of deeds being nullified. One should not go to Madinah merely because of the fear of the taunts of friends and people who may accuse one that he neglected to perform Ziyaarat out of stinginess.

4) Hazrat Mullah Ali Quari Rah wrote in his book Shar'hul Lubaab: "A sign that a person's niyyat is sincere, is the fact that, neither does he discard any of his obligatory duties, nor any of the sunnats. Otherwise on this journey, apart from having spent of his resources and undergone hardships, he gains nothing; and repentance to Allah becomes binding."

   In my humble opinion, one should take special precautions on this journey not to neglect any Sunnat action, even though sunnats are normally considered of lesser importance while on a journey. Though being on a journey allows certain sunnat acts to be taken more lightly; one should on this journey to Madinah endeavor to diligently follow the footsteps of Rasulullah (Sallaho Alaihe Wassallam), whereby this journey is elevated in spirit.

5) A special effort must be made to recite Salawaat (Durood) abundantly, and with complete sincerity and faith. All the learned ulama had greatly emphasized this point. The more Salawaat (Durood) is recited, the better. Besides the compulsory duties and necessities of life most time should be spent in reciting Salawaat (Durood). Hazrat Mullah Ali Quari Rah even goes so far as to say that all time that remains after having seen to necessities of life and obligatory duties, should be utilized for the recitation of Salawaat (Durood), because the more one applies ones-self to any righteous act, the greater is the reward.

   Hazrat Hafiz Ibn Hajar Rah writes in his commentary on the Manaasik-ul-Haj of Imaam Nawawi, that on this journey the abundant recitation of Salawaat (Durood) is the most virtuous act. Is it even more virtuous than recitation of the Qur'aan, or is it equal in virtue? The answer lies in the fact that at all those times where Salawaat (Durood) is specially called for, it is more in reward as on the night of Jamu'ah- the eve preceding the day of Friday. Here it is more rewardful. Now similarly on this journey Salawaat (Durood) is special sunnat of the time and thus more virtuous than even tilaawaat of the Qur'aan.

   According to the ulama, wherever Zikr in general is mentioned, Tilaawat is better, but wherever any special form of Zikr is called for that special form is more virtuous. In Hisn-e-Haseen, Hazrat Allama Jazari Rah states: "The best form of Zikr is recitation of the Qur'aan except where any other form is stipulated." Commenting on this Hazrat Maulana Abdul Hayy states: "For example; a prescribed Tasbeeh is supposed to be recited in Ruku and Sajdah. If in those two places the Qur'aan is being recited it is considered Makrooh."

6) Travel with great enthusiasm and excitement and increase the yearning, as Madinah becomes nearer. "As the hour of meeting dawns true to a promise; the fire of longing increases its intensity." In order to intensify that enthusiasm, one should recite poems in praise of the Prophet (Sallaho Alaihe Wassallam). If a biography of the Prophet (Sallaho Alaihe Wassallam), is available; read it or have it read for others to listen to, so that in the circles of travelers, the life of Rasulullah (Sallaho Alaihe Wassallam) is discussed and all thoughts are focussed on him, so much so that when the day of entering Madinah is near, then longing should be at its greatest.

7) When along the way you pass any places or mosques about which it is known that Rasulullah (Sallaho Alaihe Wassallam) or his companions had rested or prayed then stop there to pray, offering nafl (voluntary) prayers or keep busy with Salawaat (Durood) or Tilaawat. Similarly when passing

any wells, do drink of the waters for the sake of gaining blessings. Some of these wells are mentioned in chapter ten.

In Mu'allimul Hajjaaj and Ziyaaratul Haramain some of these places are mentioned. Do find out where these places are situated. (Read these two books well. They are very beneficial.)

Among these places there is one special one called Muar'ras, which is situated near Zhul-Hulaifa on the outskirts of Madinah. Here one should definitely perform Salaah. According to the Shafis it is Sunnat-ul-Mu'akkdah, i.e. a greatly emphasized sunnat to do so. Some ulama even mention it to be Waajib. (See Manaasikul Haj of Nawawi)

8) When nearing Madinah enthusiasm and excitement should be at its climax. Salawaat (Durood) should be repeatedly recited. If one is on the back of some riding horse or camel, an effort should be made to ride it faster. It is reported that whenever the Rasul Allah (Sallaho Alaihe Wassallam) returned from some journey and approached Madinah he drove his camel faster. (Over the last stretch).

"How great the yearning on that day; as nearer comes the lover, to the beloved's tent."

9) Finally the eyes will fall on the walls of Madinah. Then when the orchard of Madinah comes into sight as happens when passing Bi'r Ali, it is best to descend from your vehicle and to proceed barefoot towards the city while tears flow in unrestrained manner from the eyes, and Salawaat (Durood) comes from the lips.

"And when into sight there appeared;
The precincts, of the town of him,
Who left not with us; the heart,
Nor the mind to realize the same,
From our mounts we descended;
Proceeding respectfully afoot,
For far indeed it be that;
From his honor on horse back we approach him"

It used to be the custom of the former kings and rulers that they always used to proceed on foot from Zhul-Hulaifa, which lies at a distance of ten kilometers (six miles), from Madinah. And why not? If from that spot one should proceed with our heads on the ground then too it would not be sufficient in honor of him.

"And though I come to you walking with my eyes,
Then too I have not done my duty in proper.
And which duty, Sire;
Have I indeed performed with diligence?"
"And when the resting place of our beloved, we beheld at Tiebah;
Our love for him flared beyond bounds;
And when the dust of Tiebah to our eyes we applied;
Gone was our sickness ne'er again to return." (Allahumma Salli wa Sallam Alaihi)

10) When final entrance to Madinah is imminent together with Salawaat (Durood) this duaa should be recited:

"O Allah, verily this is the bounty of Thy Nabi (Sallaho Alaihe Wassallam). Let it b e for me a means of refuge from the fire of hell, a refuge from punishment and a refuge against the trials of the reckoning."
Pray then for the attainment of the blessings of the Holy City, and for the guidance to uphold the sanctity of Madinah, while also praying for help to avoid any undesirable acts.

11) Before entering the Holy City the visitor should cleanse himself by means of a bath (Ghusl). If however it is not possible, this should be done after entrance, but in any case before visiting the Mosque. When ghusl cannot be preformed, then at least Wudhu should be made.

Having bathed, one's best clothes should be worn, sweet smelling itr should be applied and such should one appear, as is normally the case on the days of Eid. With great humility and the utmost humbleness yet in full-dignified manner should be the procession to the Haram.

It should report that a deputation from the tribe of Abdul Qais once came to visit the Holy Messenger of Allah in Madinah. On entering Madinah, they saw the Rasul (Sallaho Alaihe Wassallam) and at once their joy, pleasure and excitement knew no bounds. They jumped from their camels and ran in his direction to meet him. Among them was their leader Munzir bin Aa'iz who was also called the Shaikh of Abdul Qais, he did not follow them. Instead he led their camels to the resting-place, gathered all their goods ad placed everything under care. Thereafter he bathed himself, put on his new clothes and slowly proceeded in the direction of the Mosque in dignity and humility. First on entering the mosque he performed two rak'ah Tahiyatul Masjid salaah, lifted his hands in prayer to Allah and then presented himself before the Nabi (Sallaho Alaihe Wassallam). The Nabi (Sallaho Alaihe Wassallam) greatly approved this action of his and said to him: "there are two characteristics in you which are most beloved to Allah; Your Humbleness and your dignity."

12) According to some ulama it has been noted as one of the aadaab to give substance in charity at a time like this; especially before entering the mosque. Hazrat Ibn Hajar Rah says it is sunnat to give sadaqah even though it is a small amount; and the recipients should best be of the poor inhabitants of Madinah. However if there are more needy ones among people who are not Medinites then they should be preferred. In my humble opinion the underlying idea in giving charity at a time like this is most probably due to the Qur'anic verse:

"O You who believe! When you consult the Prophet in private; spend something in charity before your private consultation. That will be best for you, and most conducive to purity. But if you find not, Allah is Most Forgiving, Most Merciful."

Originally this charity was compulsory. Thereafter the compulsory nature of the order was abrogated by the verse following it. Hazrat Ali (RA) says: "I was the very first one to act according to this verse. When this verse was revealed I had in my possession one dinaar. I changed it into dirhams. Whenever I conversed with Rasulullah (Sallaho Alaihe Wassallam), I gave one dirham in charity. Thereafter this command was abrogated."

13) Entering Madinah the visitor should recite the prescribed prayers for this occasion and enter with humbleness and humility. In the heart should be the sorrow of not having been able to visit the Rasul (Sallaho Alaihe Wassallam) before this moment; the sorrow of not having been able to visit him during his worldly life; the hope of meeting him in the hereafter while fearing the worst. The mind should realize that entrance is about to be made to the dignified presence of a very great personality.

His high position, his honor, his exalted eminence should at all times be borne in mind with salawaat flowing from the lips.

14) When the green dome of the mosque comes into sight, remember the Nabi (Sallaho Alaihe Wassallam) rank of honor and exalted position. Let the mind remember that underneath that Dome lies buried he who is more exalted than any other being, the sire among the Prophets; he who is more exalted then even the angels. His grave is more exalted than any part of the earth and the portion adjacent to his Holy body is even more exalted than the Ka'bah itself; more even than the throne (arsh), the kursi; even more than any other place in heaven and on earth. (Lubbab)

15) Having entered the city proceed straight to the mosque. (When you have women with you or good s then it is a different case). The ulama have stated that one should first of all visit the mosque. Infact this was the practice of the Nabi (Sallaho Alaihe Wassallam) himself that whenever he returned from a journey e first descended at the mosque.

16) As for women, when they enter Madinah by day it is best that they wait till the darkness before performing Ziyaarat, because for them it is necessary to follow all those things at all times that are stipulated under Pardah.

17) Enter the mosque with all the aadaab of entering a masjid. Enter fist with the right foot, then the left. Recite the stipulated duaa. (Allahummah tahli Abwaaba Rahmatik) and make the niyyat of I'tikaaf. If one make s niyyat of I'tikaaf on entering any mosque, reward is granted for the mere presence in the mosque. Therefore one should always do so.

18) It is best to enter through the door called Baab Jibra'il because the Nabi (Sallaho Alaihe Wassallam) himself always preferred entering through that door. The quarters of his wives were probably situated on that side (Sharh Manaasik of Nawawi). However it is not compulsory that one should enter from this door. Any other may be used. (Sharah Lubaab)

19) Retain all humility and humbleness when inside the mosque. Keep the attention away from all the internal decorations of the mosque itself. Keep the mind away from the architecture, the adornments of the carpets, pillars, chandeliers, etc. proceed with dignity, with eyes cast down and go forward respectfully, while avoiding any disrespectful action and any indifference which may be a cause of great loss.

20) Having now entered the mosque, endeavor to reach the Rowdha-tul Jannat. It is that portion which lies between the Holy Tomb and the Mimbar and is called Rowdah because the Nabi (Sallaho Alaihe Wassallam) is reported to have said: "Between my grave and my mimbar lies one of the gardens of paradise." When one enters from Baab Jibra'il it is best to proceed behind the grave straight to the Rowdha (garden), so that one need not pass in front of the grave without having recited the greetings.

21) Perform salaah of Tahiyyatul Masjid (2 Rak'ahs) in the Rowdha. This is the correct thing to do before reciting the salaam to the Rasul (Sallaho Alaihe Wassallam). This is a right due to Allah, and comes before the right due to the Rasul (Sallaho Alaihe Wassallam). Then we already saw under NO. 11 above how Hazrat Shaikh Abdul Qais Rah first recited these before coming to meet the Rasul (Sallaho Alaihe Wassallam).

    Hazrat Jaabir (RA) reports: "I once returned from a journey and came to meet the Nabi (Sallaho Alaihe Wassallam) who was at that time in the mosque. The Nabi (Sallaho Alaihe Wassallam) asked

me: "Have you performed Tahiyyatul Masjid prayer?" I replied: "No". The Nabi (Sallaho Alaihe Wassallam) said: "First perform Tahiyyatul Masjid prayers and then come to me."

22) In the first rak'ah of this salaah recite Surat Al Kaafiroon (Qul yaa Ayyuhal Kafiroon) and in the second rak'ah recite Surat Ikhlaas (Qul huwallahu Ahad). In the first Surat we read a complete denial of any form of shirk (associating anything with Allah) and in the second we read a complete affirmation of Allah's oneness."

23) The ulama say it is best to stand for prayer in that part of the Rowdha where the Nabi (Sallaho Alaihe Wassallam) used to stand in prayer. In Zubda this spot is marked in this manner: "With the mimbar in line with your right shoulder and the pillar with the casket in front of you". Hazrat Imaam Ghazaali Rah has also described the spot similarly. Hazrat Ibn Hajar Rah writes in 'Shar'h Manaasik' that the casket was burnt and in its place a mehraab was built. This is the mehraab that is known as Rasulullah (Sallaho Alaihe Wassallam)'s mehraab today. Most of the ulama have mentioned that it is preferable to perform your Tahiyyatul Masjid salaah at this place. During the one-year stay in Madinah Munawwarah the humble writer did not have the courage to stand on this spot once. If it is not possible to perform salaah at this spot then any place in the Rowdha could be chosen.

24) Now having performed this salaah, give thanks to Allah for the great favor granted and beg of Him that He accept the Haj and Ziyaarat. You may perform the Sajdah-Shukr (thanks-giving sujood) or Salaat ash Shukr. Many ulama have said that one should perform the Sajdah-Shukr. (N.B. it is a known fact that according to the Hanafis one does not perform a single sajdah only. When Sajdah-Shukr is mentioned it means nafl salaah in fact. However here the Hanafis too have said it is permissible to perform sujood only. (See Sharh Lubbab). As for the Shafis's, they accept sujood on its own but at a place like this in the Rowdha-they do not call for sujood-shukr. (see shar'h Manaasik)

25) It may happen that Fardh salaah may be about to be performed or in the process of being performed when you enter the mosque. When that happens, do not perform Tahiyyatul Masjid, join the fardh salaah and also make niyyat for the Tahiyyatul Masjid, so that reward for both is attained. Similarly when you enter at a time when it is makrooh to perform any nafl salaah. As for example after Asr, then too no Tahiyyatul Masjid salaah should be performed.

26) After salaah walk towards the grave while keeping the heart and mind clear of evil thought and all thought centered on the exalted personage of the Rasul (Sallaho Alaihe Wassallam). The ulama inform us that the heart of a person cannot become influenced and affected with the blessings of that Holy Place, when that heart is not free from evil thoughts, desires and passions. On the contrary such hearts which are worldly inclined and disconnected with the hereafter are in dire peril that the anger of the Rasul (Sallaho Alaihe Wassallam) come on them and on the day of Qiyaamah he may turn away from them. May Allah with His mercy save us from that. For this reason it is required that every visitor to the grave of Rasulullah (Sallaho Alaihe Wassallam) at hat moment keep his mind free of any worldly inclinations as much as possible while at the same time keeping alive the great hope for Allah's Infinite and Perfect Grace. Every visitor should cast his attention to the Nabi (Sallaho Alaihe Wassallam) who is the 'Mercy to all' and present himself before the Nabi (Sallaho Alaihe Wassallam) and through his wasselah, beg Allah's mercy and forgiveness (Sharh Lubaab)

27) When visiting any grave, the respectful manner is to approach the grave from the side where the feet rest, so that if Allah should grant the inmate of the grave sight of the visitor, it is easier for him to see the visitor. It is clear that when any person is buried facing the Qibla, lying on his right side his eyes

are inevitably cast towards his feet. Thus when anyone approaches him from the side where the head is at rest, he has difficulty in seeing the visitor (Fathul Qadeer)

In view of the above some ulama have stated (see Sharh Manasik) that the visitor to the Holy Grave of Rasulullah (Sallaho Alaihe Wassallam) should approach from the feet end. Mawahib, however, the author is of the opinion that one should approach from the Qibla side facing the front of Rasulullah (Sallaho Alaihe Wassallam), but it is still better if the approach is from the direction of the feet-end of the grave.

Some other ulama prefers that the approach should be from the head side, because Tahiyyatul Masjid salaah will first have been performed in the Rowdha. The Rowdha is situated at the head-end of the grave and if anyone comes from there, should from the feet end, he will have to go right around the grave on the north side, which will be almost similar to making a tawaaf of the grave, and performing tawaaf around any grave is prohibited.

For this reason, in spite of what has been said above, these ulama prefer the visitor to come from the Rowdha, to the Rasul (Sallaho Alaihe Wassallam) from the head side. However, they too are agreed that under normal circumstances the visitor to the grave should prefer the feet side approach.

28) When facing the grave, stand with the back towards the Qibla, about two paces away from the corner pillar that is on the wall at the head side, turning slightly to the right so that the face is exactly opposite the Holy Countenance of Rasulullah (Sallaho Alaihe Wassallam) (Zubdah)

According to the author of Ithaaf, this pillar now lies inside the brass screen Hazrat Mulla Ali Qari Rah says one should sand facing the silver peg that is in the brass screen. (Sharh Lubaab)

29) Stand about three or four paces away from the screen wall of the enclosure. Respect demands that one should not come nearer, that the eyes be cast down, that one should not look around from side to side, and that one stands still, while bearing in mind that now I stand facing the blessed presence of the Messenger of Allah and the man of the most exalted rank, is aware of my presence. Hazrat Ibn Ameerul Haaj Rah writes in his book 'Madkhal': "With utmost respect and humility more than can ever be written here should one stand in this auspicious spot because there one stands before the only intercessor whose intercession is sure to be accepted by Allah. Whoever intended visiting his home, reaches his desires, aims and whoever had presented himself to the door of his house will not return from there disappointed. Whoever prayed to Allah through his waseelah, has his prayer answered. Whoever asks, receives. These things are proved by the experience of man. For this reason the more respectful and humble one appears in his presence, the better it is for oneself. Indeed one should have the idea in mind that: "Here I stand in his presence as if he is still alive, because as for the knowledge of the position and condition of his Ummat and their intentions are concerned, Rasulullah (Sallaho Alaihe Wassallam) knows of it now in death as he knew about the Ummat in his lifetime." (Madkhal vol.1)

30) Standing there, recite salaam to the Rasul (Sallaho Alaihe Wassallam). Words for this salaam have been compiled in many Haj-guide books. The former elders of Islam used various combinations of salaam and may had various ways of greeting the Nabi (Sallaho Alaihe Wassallam), thereby pouring out their hearts to him. So it should be, if love and adoration fills that heart.

"Sire, when in thousands the lips of thousands sing the praise;
From thy side one blessed silence answers all."
Some others again could only utter a few words of greetings.

"Where my silence can convey the exceeding love that fills this overflowing heart, let silence prevail."

Hazrat Mulla Ali Qari Rah reports that some elders like Hazrat Ibn Umar (RA) used to recite only: 'Assalamu Alayka Ay-yuhan Nabi-yu Wa rahmatullahi Wa barakaatuh.' 'Salam to you O Nabi of Allah and on you Allah's Mercies and blessings.'

Others again preferred a much longer form of salutation. If we look at Hadith literature, then there too we find numerous forms of salawaat, in various lengths and styles. This tends to indicate the correctness of the practice of the ulama. Maulana Hazrat Rashid Ahmad Gangohi Rah written the words of salutation to be recited to the Nabi (Sallaho Alaihe Wassallam), wrote further: "As much as you desire, may you add to these words, bearing in mind that the words should convey respect and honor." (zubdah)
Hazrat Imaam Nawawi Rah, who wrote a lengthy salutation, noted thereafter that Hazrat Ibn Umar (RA) only used to say:

"Assalamu Alayka Ya Rasulullha."
"Assalamu Alayka Ya Abaa Bakr."
"Assalamu Alayka Ya Abataah (O my father.)"

In the humble opinion of the author of these lines, when a person understands the meaning of the Arabic salutations he recites ad it flows from his lips with ecstatic pleasure; it is not wrong for him to continue in a lengthy manner.

However, where the translation is not known and no pleasure felt it is perhaps best that one does not continue reading lengthily in parrot fashion. In such cases it would be more appropriate to stand in a dignified manner and a heart filled with ecstatic love, reciting salawaat quietly and slowly

"Assalatu Wassalaamu Alayka Ya Rasulullah."

One should continue reciting these words stopping for a few moments before repeating the same. (N.B. In the previous chapter refer to Hadith number 10 about reciting salawaat seventy times.)

31) Let it be noted that every care be taken that at the time of reciting salaam, no noise, shouting and loud voices be heard. The voice should be raised only sufficiently to reach inside the room. Hazrat Mulla Ali Qari Rah says: "The voice should not be unduly raised neither unduly lowered. Choose a tone between these two extremes. Let the heart be mindful of what is being read and be ashamed before the Rasul (Sallaho Alaihe Wassallam) for the wrong acts committed. It is related in a Hadith in the Bukhari Shareef: "Hazrat Saaib (RA) reports that he was in the mosque in Madinah when someone threw a small stone at him. Looking around he saw Hazrat Umar (RA) who indicated him to come to him. He went and Hazrat Umar (RA) said: "Please bring those two people to me-those two talking over there." Hazrat Saaib (RA) brought them. Hazrat Umara (RA) asked them where they were from and they said: 'From Taif.' Hazrat Umar (RA) said: "You two are conversing with each other in loudly raised voices. If you had been inhabitants of this city, I would have punished you." Muhammad bin Maslama (RA) says: "NO one is allowed to raise hi voice in speech in this Mosque." (Sharhi shifa). The story about Sayyidna Hazrat Umar (RA) as just quoted is reported by various writers. In some of the reports Hazrat Umar (RA) is supposed to have added: "I would have beat them with lashes causing immense pain (for conversing loudly)." However, being strangers to the city and being unaware of what is right and wrong, he excused them.

Whenever Hazrat Aa'isha (RA) used to hear any noise near the grave, she sent someone to beg them to be quite and to bear in mind the fact that those things disturb the Rasul (Sallaho Alaihe Wassallam).

Hazrat Ali (RA) required a door to be made for his house. He asked the carpenter to kindly go and construct it at Baqi, so that the noise of constructing it does not reach the Rasul (Sallaho Alaihe Wassallam).

In Mawahib Hazrat Allama Qastalani Rah writes: "The same respect should be shown to the Rasul (Sallaho Alaihe Wassallam) at this time as would have been shown to him in his lifetime, because he is indeed alive in his grave." (Sharh Mawaahib)

Allah specially instructs in this direction in the Qur'aan when he says in Surah Hujuraat:
'O You who believe, Raise not your voices above the voice of the Nabi, nor speak aloud to him in talk, as you speak aloud to one another, lest your deeds become vain and you perceive not.'

Hazrat Imaam Bukhari (RA) relates regarding this verse that once in the presence of Rasulullah (Sallaho Alaihe Wassallam) a discussion took place between Hazrat Abu Bakr (RA) and Hazrat Umar (RA) where these two had a difference of opinion. The conversation led to raised voices, whereupon this verse was revealed. When Allah warns the likes of Hazrat Abu Bakr (RA) and Hazrat Umar (RA) with such stern words, how much should we not fear that punishment? In another Hadith it is said that Hazrat Umar (RA) became so affected by this that thereafter he lowered his voice so much that whenever he spoke he had to be asked to repeat hi words. Hazrat Abu Bakr R.A said: "O Rasulullah (Sallaho Alaihe Wassallam)! From now I shall address you as if I am talking to you about something secret." It is reported that Hazrat Thabit bin Qais Rah used to have a naturally loud voice. Since the above verse was revealed he became immensely sad and distressed saying: "I shall enter Jahannam for I always speak loudly." Thereafter he confined himself to his house not setting foot from there. A few days later the Nabi (Sallaho Alaihe Wassallam), on missing him, inquired about him and was informed of what happened. The Nabi (Sallaho Alaihe Wassallam) consoled him and gave him the glad tiding of his being one of the inmates of Jannah. (Durre Mansoor)

So whoever visits the grave of the Rasul (Sallaho Alaihe Wassallam) should take great precaution against making noise there.

32) After greeting the Nabi (Sallaho Alaihe Wassallam), pray to Allah through the name of the Rasul (Sallaho Alaihe Wassallam). Beg the intercession of the Rasul (Sallaho Alaihe Wassallam). Many learned ones consider it prohibited to accept waseelah. But the majority accepts it. In 'Mughni', which is an authentic book of Hambali fiqh, we have the following duaa to be recited together with the salutation at the grave of the Nabi (Sallaho Alaihe Wassallam):

"O Allah, Your word is the truth, and You did say: 'And O Muhammad when they having been unjust to their ownselves, come to you and seek Allah's forgiveness, and the Rasul begs forgiveness for them, then surely they will find Allah oft Forgiving, Merciful.' And now have I come to you O Rasul seeking forgiveness for my sins, seeking your intercession on my behalf in the presence of Allah; and I ask You O Allah to grant me these, and to grant me forgiveness in a similar manner as You had granted to them who came to the Rasul in his lifetime."
The same words are also reported in Sharah Kabeer and in both these books we have the story of Atabi reported in the previous chapter.

Once the Hazrat Khalifa Mansoor (RA) asked Hazrat Imaam Malik Rah: "When saying a prayer at the grave of Rasulullah (Sallaho Alaihe Wassallam) should one face the Nabi (Sallaho Alaihe Wassallam) or towards the Qibla?" Imam Malik reported: "How can you possibly turn your face away from him when he is your medium (waseelah) and also the waseelah of your father Hazrat Adam A.S. Turn your face to him and beg his intercession on your behalf because Allah accepts his plea for you."

Hazrat Allama Zurqani Rah says that the story already quoted has been reported by Hazrat Qazi Ayaaz Rah through very authentic sources, which it is wrong to deny. In his Mawaahib Hazrat Allama Qastalani Rah (Shafii) says: "The visitor to the grave of Rasulullah (Sallaho Alaihe Wassallam) should pray a lot to Allah through the waseelah of Rasulullah (Sallaho Alaihe Wassallam) and should beg his intercession because the personality of Rasulullah (Sallaho Alaihe Wassallam) is such that when through him intercession is sought Allah accepts.

The same thoughts as above are mentioned by Hazrat Allama Khalil Maliki Rah as reported by Hazrat Allama Zurqani Rah. In Hazrat Fathul Qadeer Ibn Humaam Rah says: "After salaams to Rasulullah (Sallaho Alaihe Wassallam) make duaa to Allah through the waseelah of Rasulullah (Sallaho Alaihe Wassallam) and beg for his intercession. The words for Shafaa'ah are:
"O Rasulullah, I beg your intercession and through you I beg of Allah to let me dies as a Muslim on the religion brought by you and in the practice preached by you."

Imam Nawawi wrote (after mentioning the greeting to hazrat Umar (RA)) "Now return to the place where you first stood, make duaa for yourself through the waseelah of Rasulullah (Sallaho Alaihe Wassallam) and it will be best to use those words which had been used by Atabi.

Ibn Hajra Makki (Shafi) says: 'Praying through the waseelah of Rasulullah (Sallaho Alaihe Wassallam) has been the practice of the saintly elders of Islam. Prophets and saints have done the same. Haakim quotes a Hadith, which he says is correct: "When hazrat Adam A.S. ate of the forbidden tree he prayed to Allah for forgiveness through the waseelah of Muhammad (Sallaho Alaihe Wassallam)."

Allah asked: "O Adam, how did you know Muhammad?" Hazrat Adam A.S. replied: "O Allah when Thou didst create me and blew life into me, I looked up and saw written on the Holy Throne:
There is no God save Allah, Muhammad (Sallaho Alaihe Wassallam) is His Messenger.'
Then I understood that Thou didst join to Thy name the name of him who is most beloved in Thy sight."

Allah replied: "Indeed is he the most beloved to Me among all beings and since you have asked for pardon through him, I have now forgiven your fault."

Further it is reported by Nasa'ee and Tirmizhi that a blind man came to Nabi (Sallaho Alaihe Wassallam) asking him to pray for the return of his lost sight. The Nabi (Sallaho Alaihe Wassallam) replied: "If you so wish, I shall pray on your behalf, but if you are prepared to suffer patiently it shall be better." The blind man desired that the Nabi (Sallaho Alaihe Wassallam) pray for return of his sight. The Nabi (Sallaho Alaihe Wassallam) said to him: "Perform wudhu properly and then pray to Allah in these words.

"O Allah, I beseech Thee and I turn to Thee through Thy Nabi, the Prophet of Mercy Muhammad (Sallaho Alaihe Wassallam); O Muhammed (Sallaho Alaihe Wassallam) through thee do I turn to my Lord for my great need that it may be fulfilled. O Allah do Thou accept the intercession of Muhammad (Sallaho Alaihe Wassallam) on my behalf."

This hadith has been noted as correct (sahih) by both Tirmizhi and Bayhaqi. The latter adds that after this prayer his sight was restored.

Hazrat Imaam Tabrani rah mentions a hadith from very authentic reporters wherein the Nabi (Sallaho Alaihe Wassallam) prayed thus: "O Lord (I beg of You) through the love of Your Nabi and the Nabis before me…"

Hazrat Ibn Hajar Rah further enlightens us on this matter and with regard to the above duaa, a special event (No.33) is quoted in the section dealing with stories about Ziyaarat.

33) It is obvious from the above-mentioned that while beseeching Allah the face should be turned towards Rasulullah (Sallaho Alaihe Wassallam). Although the general etiquette of duaa if to face the Qiblah, but at this place if that is done then the back will be towards Rasulullah (SAW) which will indeed be disrespectful towards his blessed personality. Therefore duaa should be made facing him.
34) Now having recited the salaam, it may be so that someone else had asked you to convey his greetings to the Rasul (Sallaho Alaihe Wassallam). Hence convey the message thus: "Salam to you O Messenger of Allah from such and such a person who begs your intercession with Allah on his behalf."

If this becomes difficult to say in Arabic then do so in Urdu or in your own language.
Hazrat Imaam Zurqani Rah says: 'If any person had asked you to convey his salaam and you had accepted and promised to do so, it then becomes waajib to convey his message because it becomes like the keeping of a trust which one had accepted. (Amaanat)

Ithaaf states that among the elders it had been the custom since many centuries to send their greetings to Rasulullah (Sallaho Alaihe Wassallam) through the medium of others. In fact some rulers used to dispatch special messengers with the duty to convey salaam to Rasulullah (Sallaho Alaihe Wassallam) as Hazrat Umar Abdul Aziz (RA) used to do.

The writer of these lines also begs of the reader that should Allah grant him to be present at the Holy Tomb of Rasulullah (Sallaho Alaihe Wassallam) that the reader remembers to say on my behalf.

'Salaams to you O Rasulullah from Zikariya bin Yahya al Kandhlawi, who begs your intercession with Allah on his behalf.'

And if it becomes difficult to say this then merely convey my salaam to the Rasul Allah in your own language.

35) After the greetings to Rasulullah (Sallaho Alaihe Wassallam) move one step to the right and recite greetings to Hazrat Abu Bakr (RA) According to reliable reports the body of Hazrat Abu Bakr (RA) lies buried behind that of the Rasul (Sallaho Alaihe Wassallam) in such a manner that the head is in line with the shoulder blades of Rasulullah (Sallaho Alaihe Wassallam). For this reason the fact of Hazrat Abu Bakr (RA) will be about one foot to the right of Rasulullah (Sallaho Alaihe Wassallam).

36) Thereafter take one more step to the right and recite salaam to Hazrat Umar (RA) because the most reliable report says that Hazrat Umar (RA) lies behind Hazrat Abu Bakr (RA) his head being in line with the shoulder blades of Hazrat Abu Bakr (RA)

37) If anyone had asked for his greetings to be conveyed then do so in respect of both Hazrat Abu Bakr (RA) and Hazrat Umar (RA) and if you remember this weak and humble writer then convey my heart felt greetings to both. May Allah reward you well?

38) Many ulama have mentioned that after one had recited salaam to both these two Khalifas of Islam individually, one should then take up a position between the two and recite salaam to the two of them together. For this collective salaam the following words are mentioned in Zubda: " Salaam to you both companions lying besides Rasulullah (Sallaho Alaihe Wassallam) who are his companions and assistants. May Allah reward you both well. We have come to you begging your intercession with Rasulullah (Sallaho Alaihe Wassallam) that he may intercede on our behalf with Allah and request Allah to case us to live on his religion and his sunnat and that he lift us on the Day of Resurrection among his special followers and also for all the Muslim peoples."

    Regarding this salaam, some have it longer and in some cases it is shorter whereas some others again did not even mention it. Those who left it out felt that having recited salaam separately and individually to both Khalifas it is not necessary to do so collectively. However repeating the salaam here is merely out of respect. The important point is to beg of these two pure souls their intercession with Rasulullah (Sallaho Alaihe Wassallam).

39) Return now to where you first stood facing Rasulullah (Sallaho Alaihe Wassallam), lift up the hands and thank Allah for all favors granted. Recite Salawaat once more on Rasulullah (Sallaho Alaihe Wassallam) and make duaa to Allah through the waseelah of Rasulullah (Sallaho Alaihe Wassallam) for yourself, your parents, ustaads, your family members and friends and for all those who had asked you to pray for them. Pray for all the Muslim Nations for all the Muslims who are living and also for those who have died. And if you remember then join the name of this humble author also in your prayers.

40) There are altogether seven reports as to the situation of the blessed resting-places of Rasulullah (Sallaho Alaihe Wassallam) and his two companions. Two of these are very reliable and I now wish to explain them so that readers may understand this more easily.

    Firstly the situation is like this:
    Rasulullah (Sallaho Alaihe Wassallam)
    Abu Bakr (RA)
    Umar RA.

    In Wafa-ul-Wafa Allama Samhudi mentions all seven positions and stated that this one is the correct one. Ithaaf agrees with him.

    Secondly the situation is like this.
    Umar RA. Rasulullah (Sallaho Alaihe Wassallam)
    Abu Bakr (RA)

    This second arrangement is mentioned by Abu Dawood and Haakim considers it to be correct.
    Hazrat Imaam Zurqani Rah says in Sharah Mawaahib that of the seven mentioned positions of the bodies, two are reliable. The majority of the ulama agree to the first one being correct. Razeen relied on it and hazrat Imaam Nawawi Rah says that it is the best known of all the saying in this regard.

41) Having completed the salaams proceed to the pillar of Abu Lubabah. (Ustuwana of Abu Lubabah). Perform two rakahs nafl salaah and make duaa. (See Zubdah) See also chapter 10 where detailed accounts are given of all the pillars of this mosque and their significance.
42) Thereafter return once again to the Rowdha for salaah and duaa.
43) Proceed tot the mimbar and make duaa. The ulama have advised that one should place the hands on that part of the mimbar which is know n as the Rummana and make duaa because Rasululllah (Sallaho Alaihe Wassallam) used to place his hands there. (Rummana are round pomegranate shaped spheres that are made on the sides of mimbars). Hazrat Imaam Ghazali Rah writes in the Ihya that it is mustahab for one to place the hands on the lower Rummana because that it is the spot where Rasulullah (Sallaho Alaihe Wassallam) used to place his hands. However hazrat Mulla Ali Qari Rah says that the Rummana does not exist anymore because when the mosque caught fire for the second time the Rummana was destroyed. In the Shifa of Qadhi Ayadh and its commentary by Hazrat Mulla Ali Qari Rah we read that Ibn Umar (RA) was seen putting his hands on the place where Rasulullah (Sallaho Alaihe Wassallam) used to sit on the mimbar and then wipe his face with his hands. Hazrat Ibn Qaseet Rah and hazrat Atabi Rah say that the companions, for the sake of blessings, used to place their hands on the Rummana of the mimbar which is on the side of Holy Grave of Rasulullah (Sallaho Alaihe Wassallam) that Rummana on which Rasulullah (Sallaho Alaihe Wassallam) used to put his right hand.
44) Thereafter proceed to the Ustuwana Hannana- The pillar of Yearning and make duaa there. (See under pillars of mosque)
45) Then proceed to all the other famous pillars of the mosque and make duaa.
46) While in Madinah one should try ones utmost not to miss any salaah with the congregation in the Masjidun Nabawi. One should remember that though the stay in Madinah is short, the reward is great and one cannot know whether Allah will grant one another opportunity to visit this Holy place in future. Hence the very best should be made of the opportunity.
47) Endeavor not to touch the walls for that are deemed to be disrespectful. Neither should the walls be kissed for that is only for the Hajar Al Aswad. Nor should tawaaf be made of any object for that is solely for the Ka'bah. The tawaaf of any grave is strictly prohibited. Hazrat Mulla Ali Qari Rah advised: "Never follow the actions of the ignorant once even though they outwardly have the appearance of saints. Do not bend down before the grave of Rasulullah (Sallaho Alaihe Wassallam) and neither kiss the ground there nor face the grave from any direction for the sake of making salaah with the intention that the grave is there." The same author goes on to say that if for the sake of honoring the grave anyone makes his salaah facing the grave then a fatwa of kufr is decreed against such a person. It is however permissible to say ones prayers in that section of the mosque which lies behind the grave if the intention is not to honor the grave. There we have a wall between the musallee and the grave. (Sharh Lubaab) hazrat Mawaffaq bin Qudama Rah writes in Mughni that it is not mustahab to touch the walls of the grave or to kiss it. Hazrat Imaam Ahmad Rah says that it was not known among the companions to touch or kiss these places. However he does mention hazrat Ibn Umar (RA) having touched the place where Rasulullah (Sallaho Alaihe Wassallam) sat on the mimbar and then wipe his hands over his face. Hazrat Imaam Nawawi Rah says it is haraam to perform tawaaf around the grave and makrooh to place the stomach or waist against the walls of the grave. It is also makrooh to touch the grave with the hands or to kiss it. The correct manner of showing respect is to stand some distance away in a quiet and respectful manner in the same way as one would have stood in his presence during his lifetime.

Regarding the wrong practice of kissing or touching the grave or the walls around it, all the ulama are agreed and advise that one should not be influenced by the misguided actions of the vast majority of ignorant people. Whoever suggests that touching of the walls etc., brings blessings makes a great mistake

out of ignorance, because blessing lies only in the proper execution of deeds sanctioned by Shari'ah. Blessings cannot be attained by acting against the Shari'ah.

48) Where there is not a pressing need for it and except where it is unavoidable, one should on no account ever turn ones back towards the grave not even in salaah nor out of it; (sharh Lubaab). In salaah, try at all times to stand in such a position where neither ones front nor back is towards the grave. Out of salaah there cannot be any possible reason why the back should ever be turned towards the grave.
49) When at any time one has to pass in front of the grave, stand quietly for a while and say salaam before proceeding. Some ulama have said that should one even pass the mosque from the outside one should still read the salaam from there.

    It is reported by one companion; hazrat Abu Haazim (RA) that a man once came to him saying "Rasulullah (Sallaho Alaihe Wassallam) has appeared to me in my dream saying to me; Go to Abu Haazim and say to him that he has turned away from me, and that he ignores me for when he passes my resting place he does not even stop to greet me." Thereafter Abu Haazim made a special point of stopping to greet Rasulullah (Sallaho Alaihe Wassallam) whenever he passed outside the front of the mosque. (Sharh Lubaab)

50) According to Hazrat Imaam Abu Hanifa Rah, hazrat Imaam Shafi Rah, and Hazrat Imaam Ahmad Rah, it is praiseworthy to visit the grave on numerous occasions. Hence as long as the Haji is in Madinah he should repeatedly go to the graveside to recite salutations. Hazrat Imaam Maalik Rah, however does not approve of it. For this reason some ulama have advised against oft repeated visits; fearing that the keenness of the visitor may decrease.
51) During the stay in Madinah, whenever one is inside the mosque, ones eyes should be fixed on the Hujra Shareef; the Rowdha; wherein lies Rasulullah (Sallaho Alaihe Wassallam). When one is outside the Masjid then one should time and again gaze at the Green Dome above the grave. Insha Allah this will be a reward act. (Shar'h Lubaab and Shar'h Manaasik of Nawawi). When looking at these two places do so in silence and with due respect.

    "More preferable in my sight now is, the patient silence of my deep love for you; Than the loud exclamation of love;)

    For often indeed the loud claims of a lover, from a breast with no effect and no depth."
52) Spend as much of your time as is possible inside the Masjid for as long as you are in Madinah. Try to recite at least one Khatam (complete recitation) of the Holy Qur'an. Spend as much time as you can in I'tikaaf there during the day and spend the nights or as much thereof as possible in the worship of Allah. These are blessed times that you may never experience again. (Shar'h Lubaab). In 'Zubda' Qutube Alam Rah wrote: "While in Madinah continue reading the Qur'aan and making Zikr, recite many salawaat, spend the night in prayer and waste not the days."
53) In 'Zubda' we read: "Having visited the Holy grave, try to visit the graves in Jannatul Baqi daily or at least on every Friday for there lie buried Uthman (RA), Hazrat Abbas (RA), Hazrat Hasan (RA), Hazrat Ibrahim (RA), the infant of Rasulullah (Sallaho Alaihe Wassallam) and the wives of Rasulullah (Sallaho Alaihe Wassallam). The visitor to Madinah should preferably visit the Baqi daily whereas the permanent residents should do so every Friday. (Lubaab)

    Hazrat Imaam Nawawi Rah states that to do so daily is mustahab and especially on Fridays, but it should at all times be preceded by greetings at the grave of Rasulullah (Sallaho Alaihe Wassallam). In the Baqi the graves of other well-known sahaba should also be visited e.g. hazrat Ibrahim (RA) Hazrat Zainul Aabideen (RA), Hazrat Muhammad Baaqir Bin Ali (RA) and Hazrat Ja'far bin

Muhammad (RA), etc. and last but not least Hazrat Safiya (RA), the aunt of Rasulullah (Sallaho Alaihe Wassallam). It should be noted that a visit to the Baqi is a virtuous act and numerous Hadith can be quoted explaining the virtues thereof. Some of the Hadith are mentioned at the end of chapter ten, Hadith number nine.

In the Shar'h of Manaasik, Hazrat Ibn Hajar Rah, writes that in the Baqi one should first of all proceed towards the grave of Hazrat Uthman (RA) if however the visitor passes the grave of any of the other Holy ones en route to the resting place of Hazrat Uthman (RA) he should merely recite salaam and proceed. Having greeted Hazrat Uthman (RA) in the proper manner he may now return to those he had passed. This is because Hazrat Uthman (RA), is the most virtuous of all those resting in the Baqi. Thereafter visit the grave of Hazrat Abbas (RA), uncle of Rasulullah (Sallaho Alaihe Wassallam).

A very large number of sahaba (companions) are buried in Baqi. Hazrat Imaam Maalik Rah, puts their number at ten thousand; and the ulama advise that duaa and eesal-e-thawaab should be made for all. (Shar'h Manaasik)

Hazrat Imaam Ghazaali Rah writes; "It is mustahab that one should greet Rasulullah (Sallaho Alaihe Wassallam) everyday; and thereafter the inmates of Baqi." In It'haaf a hadith is reported wherein Imaam Muslim relates from hazrat Aa'isha R.A; "On the evening of those days-when Rasulullah (Sallaho Alaihe Wassallam) used to come to me-Rasulullah (Sallaho Alaihe Wassallam) always used to visit the Jannatul Baqi."

Among some ulama there is a difference of opinion as to where one should commence the visit to Baqi. Some say that one should start at the grave of Hazrat Uthman (RA) in view of the fact that he is the most virtuous of all buried there, whereas others say that one should visit Hazrat Ibrahim (RA), son of Rasulullah (Sallaho Alaihe Wassallam). Rasulullah (Sallaho Alaihe Wassallam) is reported to have said that: "If Ibrahim had been alive he would have been a Nabi". Some even felt that one should start with Hazrat Abbas (RA), as he is the uncle of Rasululllah (Sallaho Alaihe Wassallam). Further more, on entering Baqi, his is the first grave one passes and it would be very inadvisable to pass there without salaam. Then near there we have the grave of Hazrat Hasan (RA), and other members of the household of Rasulullah (Sallaho Alaihe Wassallam), and together they are more virtuous than Hazrat Uthman Rah. According to Hazrat Mullah Ali Quari (RA) this is very suitable and makes it easy for the visitor because these graves are near the entrance of the Baqi.

54) Hazrat Imaam Ghazaali Rah, writes that it is mustahab for the visitor to Madinah to visit the graves of the Shohada (martyrs) of Ohad on every Thursday. One should perform Fajr salaah in the Masjidun Nabawi and proceed so that one may return before Zuhr so that salaah is made with jamaat in the masjid. Perhaps Thursday is chosen for this visit because it was on that day that this epic battle was fought, or because on this day the people of Madinah have a semi-holiday, or because it was on the morning of this day that Rasulullah (Sallaho Alaihe Wassallam) prayed for blessings on this ummat or gave some good news. (Ithaaf). According to Hazrat Mullah Ali Qari Rah: "The visitor should make two different niyyats (intentions) to visit Mount Ohad because the virtues of Mount Ohad itself too have been expounded in the Hadith. Hence it is most advisable to proceed from Madinah for Ohad because early on a Thursday morning so that one may return by Zuhr salaah time. On arrival there one should first present himself at the grave of the great martyr Hazrat Hamza (RA) uncle of Rasulullah (Sallaho Alaihe Wassallam) about whom Rasulullah (Sallaho Alaihe Wassallam) is reported to have said: "The best of my uncles is Hamza." And "on the day of Qiyaamah Hamza shall be the leader of all the Shohada in the way of Allah." There the visitor should stand with humility,

humbleness and respect having all regard for his nobility and honor before presenting himself at the graves of the rest of those who fell in the Battle of Ohad for the sake of Allah and Islam.

55) Another noteworthy place of ziyaarat is the Masjid Quba. Hazrat Imaam Nawawi Rah stressed the importance of visiting it saying that it is best for the visitor to Madinah to go there on a Saturday with the niyyat of both visiting the Masjid as well as performing salaat in it. According to an authentic hadith of Tirmizi: "Performing salaah in the Masjid of Quba is equal to performing Umra." Another Hadith states that Rasulullah (Sallaho Alaihe Wassallam) used to visit the Masjid of Qubla on every Saturday.

    Hazrat Mullah Ali Qari Rah, writes: "After the Mosque of Makkah, the Mosque of Madinah and Baitul Muqaddas, the Mosque of Quba is next in virtue." In fact a saying of Rasulullah (Sallaho Alaihe Wassallam) says: "For me to perform two rakahs in the Mosque of Quba is more liked than I should travel to Baitul Maqaddas twice." However in spite of that (if we take all other hadith and facts into consideration) Baitul Muqaddas is definitely held in higher esteem. A point to bear in mind here is that when something is held in high esteem it does not mean that it is necessary for it to be preferred above other similar virtuous things.

    Rasulullah (Sallaho Alaihe Wassallam) used to prefer visiting Quba on Saturdays. He also went there on a Monday and on the 20th Ramadhan.

56) After these places one should also visit the other blessed places of Madinah. According to Hazrat Imaam Nawawi Rah, there are about thirty such places well known to the people of Madinah. Similarly there are seven famous wells, from the waters of which the visitor should drink. These are the wells from the waters of which Raulullah (Sallaho Alaihe Wassallam) used to perform wudhu and ghusl.
57) Hazrat Imaam Ghazali Rah, also stresses the visits to these wells. He says that one should go to the well of Bir Arees near Masjid Quba, drink of its water and perform wudhu. It is related that Rasulullah (Sallaho Alaihe Wassallam) allowed of the sweetness of his mouth (saliva) to fall into this well. Of similar importance is the well near the Masjidul Fatah in the vicinity of the Knandaq (trench). In any case the visitor should endeavor to visit these blessed places well known to the people of Madinah and drink of these waters with the niyyat and prayer for health and blessing. The names of these wells are mentioned in Ithaaf as follows: Bir-e-Arees, Bir-e-Kha, Bir-e-Rooma, Bir-Aras, Bir-Buda'ah, and Bir-Bassa. These total six. As for the seventh there is a difference of opinion as to which one of the following it is Bir-Suqya, Bir-Ahn, or Bir-Jamal. Ithaaf also mentions ahadith about these wells.

    The writer of Lubab points out that there are altogether seventeen wells about which it is reported that Rasulullah (Sallaho Alaihe Wassallam) used of their waters. Not all of these are known today as also is the case of many masjids between Makkah and Madinah where Rasulullah (Sallaho Alaihe Wassallam) is reported to have performed some act. Most of these are mentioned in Ziyaratul Haramayn and should be seen in the Holy Land.

58) During the stay in Madinah give as much sadaqah as possible to the people of Madinah. The author of Lubab writes that the original inhabitants of Madinah or those that have settled in Madinah are more entitled to sadaqah than those residing elsewhere because it is waajib to love the residents of this Holy city. Imaam Nawawi states that as many facts as possible should be kept during the stay in Madinah. Similarly as much charity as possible should be given to those living in the neighborhood of Rasulullah (Sallaho Alaihe Wassallam) for this will be regarded as it you have served him.

Whenever you purchase anything in Madinah do so with the intention of assisting the merchants in their trade. Say to yourself that this is the way of livelihood carries on they will be able to live without want and the visitor having partly being the means to this end.

Bearing these points in mind and buying with these noble thoughts one will not be troubled by the thought of having been extravagant in that more money was spent than was necessary. In actual fact that will then be a form of charity on condition that such was the niyyat. It is even advisable to buy some goods specifically with this in mind. In such cases the trader will be able to benefit thereby for as long as the money remains with him which can be for a long time since his business prospers. As for those who are not traders one should present gifts to them. It is better that the niyyat should not be for sadaqah. Because the people of Madinah are of noble offspring one should rather present gifts to them.

59) Behavior towards the people of Madinah must be in best and noble manner. These are the neighbors of Rasulullah (Sallaho Alaihe Wassallam). Hazrat Allama Zurqani Rah, says: "Honor the people of Madinah and even though some unpleasantness may be experienced with them or becomes known about them still they are worthy of honor by virtue of being neighbors of Rasulullah (Sallaho Alaihe Wassallam) having enough to be proud of. Even though they commit any unbecoming acts they do not become deprived of being neighbors of Rasulullah (Sallaho Alaihe Wassallam) for as long as they remain there.

Rasulullah (Sallaho Alaihe Wassallam) said: "Hazrat Jibra'il A.S. repeatedly advised me regarding correct behavior towards neighbors." In this Hadith all neighbors are included. The hadith did not only refer to the righteous ones and excluding the unrighteous. It includes the God-fearing one as well as the evildoer. Let it be known that even though one of them accuse another of having discarded the practice of Rasulullah (Sallaho Alaihe Wassallam) (and this is proved to have been true) then too it does not mean that he should be deprived of the honor and respect gained by virtue of being a neighbor of Rasulullah (Sallaho Alaihe Wassallam). In fact there is great hope that Allah will grant him the ability to return to the path and Insha-Allah die the death of the righteous.
Says the poet: "O you people of Madinah Tayyiba; Through the greatly beloved lying in
Your midst; You are all to me most beloved."

The writer of the above couplet continued to write numerous verses in praise of the people of Madinah.
Once Hazrat Imaam Malik Rah, visited the Hazrat Khalifa Al Mahdi Rah. The khalifa implored of hazrat Imaam Malik Rah to advise him to which the esteemed Imaam said: "I advise you to fear Allah and to be mindful of your duty towards him. Then behave towards the people of Madinah with mercy and gentleness because they are the inhabitants of the city of Rasulullah (Sallaho Alaihe Wassallam). Regarding his neighbors, the people of Madinah, Rasulullah (Sallaho Alaihe Wassallam) said: "Madinah is the city towards which is my flight (hijrat), there shall be my grave and there shall I be raised up on the Day of Qiyaamah. Its inhabitants are my neighbors. It is the responsibility of my ummat to care for them. Whoever for my sake fulfils their needs , for him shall I act as an intercessor or witness and whoever disregards my advice about my neighbors, him shall Allah cause to drink of Tinatul Khibaal (a most distasteful punishment). According to another hadith Tinatul Khibaal is a drink that consists of blodd, sweat, puss etc. of the inmates of Jahannam.

60) Hazrat Imaam Nawawi Rah, states that among the aadab of Madinah it is also required that the visitor should at all times be mindful of the sanctity of the city and tat this indeed is the place chosen by

Allah for the repose of his beloved Rasool after his flight from Makkah. Here then is the place where Rasulullah (Sallaho Alaihe Wassallam) used to tread on.

Hazrat Imaam Ghazali Rah, writes: "When first you set eyes on Madinah let this come into mind that this is the city which Allah had chosen for His messenger and to which he was to flee for safety. This is the city where Allah revealed to him the obligatory duties of a Muslim. He set forth the sunnat of his deen and here is the place from where he had to fight against the enemies. Here is the place where his deen became victorious and here he strove until death overtook him. Here he lies buried and also his two successors. Here at every step one finds the spots where his feet once trod. Proceeding forward step lightly in dignified manner thinking that you are now treading on the soil where surely lie the footprints of Rasulullah (Sallaho Alaihe Wassallam). Keep in mind the description of his walk and gait as explained in the Hadith. Keep in mind his greatness and his elevated position. He whose name Allah has connected to his own. Fear for yourself that there in those hallowed surroundings you do not commit such acts which are evil and whereby your good deeds are all wiped out.

Regarding this Hazrat Imaam Ghazali actually referred to the verse of Qur'an which says:
"O you who believe, raise not your voices above the voice of the prophet nor speak aloud to him as you may speak aloud to one another lest your deeds become vain and you perceive not." (Hujurat 2)

We have already dealt with this verse in detail. (NO. 31) Imaam Ghazali Rah, continues: "Then think about the time when the Hazrat Sahaba Rah used to be with Rasulullah (Sallaho Alaihe Wassallam) looking at him, listening to him and benefiting from him."
"When in the garden, on the branches,
A beauteous rose did bloom,
Thousands were the nightingales around
With sweetly voice,
When came the day of parting as the
Rose ceased to bloom,
Long was the cry of lamenting:
"Here was the rose."

Thereafter feel sorry that before now you have been deprived of the blessing to have visited Rasulullah (Sallaho Alaihe Wassallam) and the hazrat Sahaba Rah. This is the position here in this world. What will be the state in the hereafter? Will you be allowed to come before Rasulullah (Sallaho Alaihe Wassallam) with all the excitement and exultation or will you be denied this honor and turned away in disgrace? Will evil deeds deprive you of the pleasure of being in his presence?

Rasulullah (Sallaho Alaihe Wassallam) has said: "On the day of Qiyyamah some people will be turned away from me. I shall say: "But these are my people." To which shall be replied: "You are unaware of what they did after you."

Thus dear reader, if you have acted against the commands of Shariat of Muhammad (Sallaho Alaihe Wassallam) then be not unmindful of your position. Do not be at ease thinking that your evil deeds will not come between you and Rasulullah (Sallaho Alaihe Wassallam).

At the time of entering Madinah have the hope that just as Allah had brought you from far off lands to the door of Rasulullah (Sallaho Alaihe Wassallam) so also is it not too much to hope that Allah in His mercy will not deprive us the hereafter of meeting him.

May Allah grant this meeting to this humble writer through the waseelah of his beloved Nabi Muhammad (Sallaho Alaihe Wassallam). Ameen.

61) Having completed the visit to the grave of Rasulullah (Sallaho Alaihe Wassallam) and the Holy Places of Madinah, the visitor should first perform two farewell rekaahs in the Masjidun Nabawi, preferably in the Rowdha. Then offer the farewell salaam to Rasulullah (Sallaho Alaihe Wassallam). Now before leaving Madinah, pray for your needs and for acceptance by Allah of your Haj and ziyaarat. Pray also for a safe return to your home and that this should not be your last presence in the Holy Land.

Let the tears flow at the time of parting. If sincere, these tears can be a sign of acceptance. When tears do not flow then at least imitate those who cry. On departing give charity and read those sunnat prayers normally read on returning from somewhere. Depart now in the sunnat manner.

Due to my own weakness I could not fully write the proper aadaab of the presence at Madinah. However these points should serve as guide and I appeal to readers to overlook shortcomings. In my humble manner have I tried to stress two things while remaining inside the circle of the Shari'ah.

Firstly, honor and respect and secondly keenness and enthusiasm. It is now my intention to end this chapter with some incidents and stories about visitors to the Holy Tomb of Rasulullah (Sallaho Alaihe Wassallam) so that these may serve as examples to intending visitors. The famous story of Hazrat Utbah Rah, and some others have already been mentioned.

### Story No. 1: (Episode)

Hazrat Uwais Qarni Rah was a famous Taabi'ee who was known as the best of Taabi'een (those who met the Sahaba, companions of Rasulullah (Sallaho Alaihe Wassallam)). He lived during Rasulullah (Sallaho Alaihe Wassallam)'s lifetime but because he had to serve his mother he could not meet Rasulullah (Sallaho Alaihe Wassallam). Rasulullah (Sallaho Alaihe Wassallam) himself called him; 'The best of the Taabi'een' and said to him: "If he should take an oath that something should happen then Allah will let that come to pass." And "If anyone should meet him, let him pray for your forgiveness." To hazrat Umar (RA) and Hazrat Ali (RA) Rasulullah (Sallaho Alaihe Wassallam) said: "Let Uwais pray for forgiveness on your behalf."

His virtues are great. He died in the Battle of Siffeen fighting on the side of Hazrat Ali (RA)

When he came to Madinah after Haj he entered the Masjid where someone pointed out to him the resting-place of Raslulullah (Sallaho Alaihe Wassallam). Beholding it he became so deeply affected that he fell down unconscious. On regaining his senses he exclaimed: "Take me forth from this city for never will I find rest in this place where lies buried the most beloved Rasul of Allah." (Ithaaf)

### Story No. 2: (Episode)

Once one of the bedouins visited the grave of Rasulullah (Sallaho Alaihe Wassallam) and said: 'O Allah you have commanded that slaves be set free. Here lies your most beloved messenger and here stands your slave at the final resting-place of Your Messenger. I beseech you, set free this humble slave from the fire of Hell. From the unseen came a voice: "For yourself alone did you ask freedom. Why not on behalf of all mankind? We have you free from Hell." (Mawaahib)

## Story No.3 : (Episode)

Hazrat Asma-ee Rah relates: "Once a bedouin stood in front of the grave of Rasulullah (Sallaho Alaihe Wassallam) saying: "O Allah, here lies Your beloved, I am Your slave and Shaytaan is Your enemy. If You forgive me Your beloved here shall be pleased. Your slave will be successful, and the heart of Your enemy will be in great agitation. My Lord if You do not forgive me the heart of Your beloved shall grieve, your enemy shall be overjoyed and Your slave here will have been vanquished. O Allah it is a custom among the Arabs that whenever a great ruler among them pass away, they used to set free slaves besides his grave. Now Lord here lies the lord among leaders and rulers and here stand I, Your slave. Set me free O Allah from the fire of Hell."

Hazrat Asma-ee Rah says further: "Hearing all that, I said to that person: "O Allah, for that most appropriate question and the manner of asking Allah will surely forgive your sins." (Mawaahib)

## Story No.4: (Episode)

Hazrat Hasan al Basri Rah says: "Haatim Asam Balkhy was an ascetic soofi who secluded himself in a vault for thirty years. He did not speak to anyone except when it was of dire necessity. When he visited the grave of Rasulullah (Sallaho Alaihe Wassallam) in Madinah he merely said: "O Allah, we have come to the grave of your beloved. Do not send us away from here with desires unfulfilled." A voice was heard from heaven saying: "Indeed have We only granted you the favor of visiting the grave of My beloved so that your greatest be granted. Go forth now. We have forgiven your and your companions and all those are present here." (See Zurqani on Mawaahib)

## Story No.5: (Episode)

In "Qowl Badeeh" it is reported that Shaikh Ibrahim bin Hazrat Shayban Rah said: "When I visited Madinah after performing Haj, I said Assalamo alaykum at the grave of Rasulullah (Sallaho Alaihe Wassallam) and behold I heard a voice in reply from the inside of the room wherein he is buried saying "Waalaykum salaam."

## Story No.6 : (Episode)

Hazrat Allama Qastalani Rah the famous scholar of Hadith writes in his book Mawaahib Ladunni: "Once I became so severely ill that doctors despaired for my health. For many years I remained thus. then one day on the 28th of Jamadil Ula 893 A.H. while in Makkah I prayed to Allah through the waseelah of Rasulullah (Sallaho Alaihe Wassallam) that Allah heal me of my affliction. While I was asleep I saw a vision in which I saw a man with a piece of paper in his hand on which was written: "Rasulullah (Sallaho Alaihe Wassallam) has commanded that this medicine be given to Ahmad bin Qastalani." When I awoke I discovered that no sign of my illness remained."

Hazrat Allama Qastalani Rah further relates: "During the year 885 A.H. another such incident happened to me. On my return from visiting the holy grave of Rasulullah (Sallaho Alaihe Wassallam) my maid-servant seriously hurt in a collision with a deer as a result of which she suffered great pain and discomfort. Seeing this I prayed through the wasselah of Rasulullah (Sallaho Alaihe Wassallam) for her health and soon after I had a dream in which I saw a man by whose side was a Jinn in the form of a deer. It was that deer which had hurt my servant. The man said to me: "Rasulullah (Sallaho Alaihe Wassallam) has sent him to you." I then scolded the Jinn and made him swear never to do such a thing again. Thereafter I awoke and behold. I found that no sign of the maid's affliction remained."

## Story No. 7: (Episode)
Hazrat Ibrahim Khawaas Rah relates: "Once on a journey I suffered such thirst that while traveling I fell unconscious. While in that state someone threw water on my face. When I regained my senses I beheld a very handsome man on horseback. He gave me water to drink and bade me to join him on his horse. I accepted his offer. Having gone a short distance he turned to me asking: "What place is this?" I replied: "This is the enlightened city of Madinah." He said: Descend now and when you reach the holy grave of Rasulullah (Sallaho Alaihe Wassallam) say to him that your brother Khidr sends his choicest salaams and greetings. (Rowda)

## Story No. 8: (Episode)
Hazrat Shaikh Abdul Khair al Aqta Rah said: "Once on a visit to Madinah I suffered such hunger that for five days I had absolutely nothing to eat. I could not even find something to taste.

I went to the grave of Rasulullah (Sallaho Alaihe Wassallam) and having greeted the Master and his two companions I said to Rasulullah (Sallaho Alaihe Wassallam): "O Rasulullah tonight it is my desire to be your guest." Having said that I proceeded towards the mimbar and went to sleep behind it. In my sleep I saw a vision of Rasulullah (Sallaho Alaihe Wassallam) sitting with Hazrat Abu Bakr (RA) in front of him. Hazrat Ali (RA) called me and said: "Look, Rasulullah (Sallaho Alaihe Wassallam) has arrived." "I rose and Rasulullah (Sallaho Alaihe Wassallam) gave me a piece of bread in my hand. I ate half of it. I woke up from that sleep I discovered that I still had the other half of that bread in my hand." (Rowd & Wafa)
A similar incident of Shaikh Ibn Jalaa is related in Story No. 23.

## Story No. 9: (Episode)
Once one of the Abdal met Hazrat Khidr A.S and inquired from him whether he had ever met anyone among the saints whom he considered higher in rank than himself. To this he replied: "Yes, I have." I was present once in the Masjid in Madinah where I saw Hazrat Shaikh Abdur Razzak Rah dictating Hadith to his students. On one side was a young man sitting with his head bent on his knees. I went to him and addressed him thus: "do you not see the gathering listening to the words of Rasulullah (Sallaho Alaihe Wassallam). Why do you not join them?"
Without lifting up his head or turning in my direction the youth answered: "Over there you see those who listen to Hadith from the mouth of Abdur Razzak (slave of the sustainer), while over here you see him who listens to hadith directly from the Razzak (Allah)

Hazrat Khidr Rah said: "If what you say is true then you should be able to tell me who I am m who am I?"
He lifted up his head and said: "If my intuition does not fail me then you are Khidr Rah." Hazrat Khidr Rah said: "From that I realized that among the saints of Allah there are such who are so exalted in rank that I cannot recognize them."

May Allah be please with them and cause us all to benefit through them -Ameen.

## Story No. 10: (Episode)
One saintly person relates: "Once in Madinah we were discussing the miracles Allah caused to take place at the hands of those souls who are close to him. Near us a blind person was sitting listening to us, coming towards us he said: "I greatly enjoy your discussion. Listen to this story of mine. I am a person with the responsibility of feeding a family. I used to go in the direction of Baqi to fetch firewood. There on one occasion I saw a young man. Seeing him I thought to myself that perhaps he was mad. I wanted to rob him of his robe and ordered him to take it off. He refused saying: "Go away, go in Allah's care." Three times did I

order him to do that and he then said: "Do you seriously want to rob me of my robe?" I replied: "You have no other choice. I shall take it by force." Thereupon he pointed two fingers in the direction of my eyes and immediately both my eyes sprang out of their sockets and fell to the ground. Greatly perplexed and sorry I said: "For Allah's sake tell me who you are? " He replied: "I am Ibrahim Khawas."
Here we see one saint cursed the man, which made him blind another saint, hazrat Ibrahim Adham Rah on the other hand made duaa that the soldier who beat him be granted Jannah. The writer of Rowd explains the difference between the manner of retaliation of the two saints. Hazrat Ibrahim Khawas (RA) realized that his attacker would not repent unless he was punished, whereas Hazrat Ibrahim Adham Rah knew that his attacker would not repent unless he made duaa for him. In these ways both of them we helped unless towards repentance. (When the soldier came to hazrat Ibrahim Adham (RA) to seek forgiveness) he was told: "The head that require forgiveness I have left behind in Balkh." (Rowd)

## Story No.11: (Episode)

Another saint relates: "While residing in Makkah there once came to me a Yamani friend saying: "I have brought for you a present."

Having said this he told a companion of his: "Tell him your story."

The man then related: "When I left my hometown Sa'faa in order to perform Haj a very large crowd of friends and well-wishers came to bide me farewell. Many came to the outskirts of the village. From among them one person asked me to convey his greetings to Rasulullah (Sallaho Alaihe Wassallam) and the two companions in Madinah. I went to Madinah but there in the Holy City I forgot to convey his salaams. I only remembered when we stopped at the first manzil, Zul Hulaifa, to put on our Ihraam. I said to my companions of the caravan: "Please take care of my camel for I have to return to Madinah as I have forgotten something there. They replied: "It is now time for the caravan to proceed. If you now return to Madinah you will never catch up with us before we reach Makkah." I said: "In that case when you proceed to convey my friend's salaam to Rasulullah (Sallaho Alaihe Wassallam) and the two companions (RA) night was already falling when I had done that. Outside the Masjid I met a person who had returned from Zul Hulaifa who informed me that my companions had left the first manzil and were already on route to Makkah. I went back to the masjid hoping that I would join another caravan that may leave for Makkah. Later I fell asleep. During the latter part of the night I saw Rasulullah (Sallaho Alaihe Wassallam) and his two companions (RA) in a dream. They were coming towards me.

Hazrat Abu Bakr (RA) said: "O Rasulullah, this is the person." Rasulullah (Sallaho Alaihe Wassallam) turned in my direction saying: "O Abul Wafaa!" I replied: "O Rasulullah (Sallaho Alaihe Wassallam), My name is Abul Abbaas!" Rasulullah (Sallaho Alaihe Wassallam) replied: "No, your name is Abul Wafaa (he who carries out his promise).

Then Rasulullah (Sallaho Alaihe Wassallam) took me by hand and placed me right in to the Masjidul-Haraam in Makkah. I had been there eight full days. When at last my former companions of the caravan arrives." (Rowd)

## Story No. 12: (Episode)

Hazrat Abu Imaam Waasity Rah narrates: "One day I made up my mind to visit the grave of Rasulullah (Sallaho Alaihe Wassallam). Having reached the borders of the Haraam on the way to Madinah, I felt such extreme thirst that I feared for my life. Fearing that death was going to overtake me, I sat under a thorn tree. Suddenly there appeared before me a rider on a green horse, with green reins and a green saddle. In his hand he held a green glass in which was a greenish drink. Three times I drank from it but not a drop became less in

the glass. Then he asked me where I was going to and I replied: "I was on my way to Madinah to convey my salaam to Rasulullah (Sallaho Alaihe Wassallam) and his two companions (RA)"

Then he said: "When you reach Madinah and when you have greeted them then please convey salaams from me to Rasulullah (Sallaho Alaihe Wassallam) and his companions (RA) saying that Ridwaan conveys salaams to you three." (Rowd)

(Ridwaan is the name of the angle who is guardian over Jannat.)

## Story No. 13: (Episode)

Hazrat Sayyed Ahmad Rifa'ee Rah is very well known as one of the foremost saints and mystics of Islaam. In the year 555 A.H. he went for Haj. Thereafter he visited Madinah and standing in front of the grave of Rasulullah (Sallaho Alaihe Wassallam) he recited the following couplets:

"From far off the thee did I send my soul,
On my behalf to greet you in your resting place,
Here now O Rasulullah (Sallaho Alaihe Wassallam) is my body to greet you,
Stretch forth your hand that my lips may kiss you."

Indeed was the hand of Rasulullah (Sallaho Alaihe Wassallam) stretched from the grave and in the presence of an estimated 90 thousand visitors did Sayyed Ahmad kiss it. (See Al Haawee by Suyuti)

## Story No. 14: (Episode)

It is related that when the father of hazrat Sayyed Nuruddin Ayjee Shareef Afeefuddin Rah visited Madinah he read the salutation in front of the grave of Rasulullah (Sallaho Alaihe Wassallam). When he said Assalamo alaika Ay-yuhan-nabiyu wa-rahmatullahi wa-barakatuh, he and al those present with him heard a voice from the direction of the grave answering: "Wa alaykum salaam, O my son."

## Story No. 15: (Episode)

Hazrat Shaikh Nasr Abdul Wahid bin Abdul Malik bin Muhammad bin Abi Saeed Soofi al kar-khi Rah says: "After Haj I went to visit Rasulullah (Sallaho Alaihe Wassallam) in Madinah. Having greeted him I was seated near the grave when shaikh Abu Bakr Diyar Bakri arrived and greeted Rasulullah (Sallaho Alaihe Wassallam): "Assalamu Alayka ya Rasulullah."

From inside the room of the grave I heard a voice replying: "Wa Alaykumsalaam ya Aba Bakr." All those in the immediate vicinity also heard this reply.

## Story No. 16: (Episode)

Hazrat Yousuf bin Ali Rah relates: "In Madinah there lived a woman from the Hashimi family whose servants used to ill-treat her. She went with her complaints to Rasulullah (Sallaho Alaihe Wassallam) where she poured out her heart. From the grave was heard this reply:

"Do you not prefer to follow my excellent example.
Have patience as I patiently preserved"
She said: "After hearing that voice all my grief disappeared and all the servants who used to annoy me passed away."

## Story No. 17: (Episode)

Hazrat Ali (RA) relates: "Shortly after the burial of Rasulullah (Sallaho Alaihe Wassallam) a bedouin came to the grave and said: "O Rasulullah (Sallaho Alaihe Wassallam) we have indeed heard all that you came to convey and whatever Allah had revealed to you did you preserve and so did we. Indeed in that book, which Allah revealed to you do I find this verse?

"And when they were unjust to themselves, they come unto thee and ask Allah's forgiveness; and the Rasul had asked forgiveness for them; they would have found Allah indeed Oft-Forgiving, Most Merciful. (Surah Nisaa-64)

## Story No. 18: (Episode)

Hazrat Abdullah bin Salaam (RA) narrates: "While Hazrat Uthman (RA) was besieged in his house by his enemies I once went to greet him there. He said to me: "Dear brother it is good that you have come. Through that window I have seen Rasulullah (Sallaho Alaihe Wassallam) in a vision and he said to me: "O Uthman I notice that men have detained you in your home. They have let you suffer thirst without water." I replied: "Yes sire, they have." Rasulullah (Sallaho Alaihe Wassallam) then hung down a pail of water from which I drank- the coolness of which I still feel between my shoulder blades and my breast. Thereafter Rasulullah (Sallaho Alaihe Wassallam) said: "If you so desire then you will be assisted in combat against them, and if you so wish you may come and break fast with us this evening." I then expressed my desire to meet the Holy Rasul."

That same day Hazrat Uthman (RA) was killed. May Allah be pleased with him.

## Story No. 19: (Episode)

In Makkah there once lived a man called Hazrat Ibn Thabit Rah. He used to perform Haj every year and thereafter he used to travel to Madinah for ziyaarat. This he did for seventy consecutive years. It so happened that for some reason he once could not go for ziyaarat to Madinah. While sitting in his room one day, lightly asleep, he saw Rasulullah (Sallaho Alaihe Wassallam) saying to him in a vision: "O Ibn Thabit, this year you did not come to meet me, for this reason I have now come to visit you." (Al Haawee)

## Story No. 20: (Episode)

During the Khilafat of Hazrat Umar (RA) Madinah was troubled by great draught and hunger. A certain man presented himself at the grave of Rasulullah (Sallaho Alaihe Wassallam) saying: "O Rasulullah (Sallaho Alaihe Wassallam) your ummat is suffering destruction. Beseech Allah that rain descend from the heaven."

Thereupon he saw Rasulullah (Sallaho Alaihe Wassallam) in a dream in which Rasulullah (Sallaho Alaihe Wassallam) said to him: "Convey my salaams to Umar and tell him rain will come. Tell him also he holds on to intelligence and reason."

The man conveyed the message to hazrat Umar (RA) when he heard the message hazrat Umar (RA) wept bitterly and exclaimed: "Allah as much as is in my power I try not to be unmindful." (Wafaul-Wafa)

## Story No. 21: (Episode)

Hazrat Muhammad bin Munkadir Rah relates: "A man once left eighty gold coins in trust with my father before leaving for Jihaad. He said to him on leaving: "If you should be in need, you may use them. Then I

shall reclaim the amount when I return." After that Madinah experienced great need with the result that my father spent the whole amount.

When the man returned and claimed his money, my father promised to return the sum the following day (not knowing where it was going to come from). My father then went to the grave of Rasulullah (Sallaho Alaihe Wassallam) where he made duaa for the whole night, sometimes at the grave and sometimes at the mimbar, begging for a way out of his predicament. In the latter part of the night he heard a voice coming to him from the darkness near the grave saying: "O Abu Muhammad, take this."

My father stretched forth his hand and a bag was given to him. In it were eighty gold coins!" (Wafaa)

## Story No. 22: (Episode)

Hazrat Abu Bakr bin Al Muqri (RA) relates: "Hazrat Imam Tabrani R.A, Hazrat Abu Shaikh (RA) and I were together in Madinah. We could not find anything to eat. Suffering hunger we used to fast for days on end. In the evening at Esha time I went to the grave of Rasulullah (Sallaho Alaihe Wassallam) and said: "O Rasulullah (Sallaho Alaihe Wassallam) hunger has overtaken us." Returning from there Hazrat Abu Qasim Tabrani (RA) said to me: "Sit down. Food shall either come to us or we shall die." Hazrat Ibn Munqadir (RA) (Abu Bakr) says: "Abu Shaikh and I waited while Hazrat Imam Tabrani (RA) remained seated, in deep thought. Suddenly a man from the Alawi family knocked at the door. We opened the door and found a man with two servants, each one carrying a large basket with many kinds of delicious foods. We all then ate and having filled our stomachs we thought that the leftovers would be eaten by the servants. However the Alawi left all with us and said before leaving: "You have complained about hunger to Rasulullah (Sallaho Alaihe Wassallam). I have seen Rasulullah (Sallaho Alaihe Wassallam) in a dream and he commanded me to bring food to you. (Wafaa)

## Story No. 23: (Episode)

Hazrat Ibn Jalaa (RA) relates: "While in Madinah I once suffered tremendous hunger. It became so unbearable that I presented myself at the grave of Rasulullah (Sallaho Alaihe Wassallam) and said: "O Rasulullah (Sallaho Alaihe Wassallam) I suffer great hunger. I am now your guest." Thereafter sleep overtook me and in a vision I saw Rasulullah (Sallaho Alaihe Wassallam) gave me a piece of bread. I ate half of it and when I woke up I found myself with the other half of that piece of bread still in my hands." (Wafaa)

(A similar incident of Shaikh Abdul Khair Aqta is related in story No. 8)

## Story No. 24: (Episode)

Sufi Abu Abdillah Muhammad bin Abi Zar'aa relates: "My father, Abu Abdullah Khafif and I once came to Makkah and in the Holy city we suffered great hunger. In that destitute condition we traveled to Madinah. We slept without any food on empty stomachs. I was then a mere child and repeatedly complained to my father of the hunger that I felt. My father then went to the grave of Rasulullah (Sallaho Alaihe Wassallam) and after having greeted him said: "O Rasulullah (Sallaho Alaihe Wassallam) today I am your guest." Having said that my father sat down in meditation. After sitting like that for a short while he lifted up his head and we saw him first crying and then laughing. Someone asked him the reason for his strange behavior and he replied: "I have seen Rasulullah (Sallaho Alaihe Wassallam) and he gave me a few dirhams. When I opened my hands I found a few dirhams there."

Sufi Abu Abdillah further relates: "Allah blessed us so much that with those dirhams we fulfilled our needs till we reached our hometown of Shiraz."

## Story No. 25: (Episode)
Hazrat Shaikh Ahmad Muhammad Sufi (RA) says: "Once I wandered around in the wilderness for about thirteen months suffering such great tribulation that my very skin dried out. In that perplexed condition I reached Madinah. There I first greeted Rasulullah (Sallaho Alaihe Wassallam) and his two companions. Afterwards I fell asleep. In my dream I saw Rasulullah (Sallaho Alaihe Wassallam). He said to me: "O Ahmad, you have come to me." I replied: "Yes Sir, I have come and I am suffering from hunger. Now I am your guest." Rasulullah (Sallaho Alaihe Wassallam) said: "Open your two hands." I did as I was bid and Rasulullah (Sallaho Alaihe Wassallam) filled them with dirhams. When I awoke both my hands were still filled with money. From there I immediately rose to buy bread and faluda and then returned to the wilderness (desert) (wafaa)

## Story No. 26: (Episode)
Hazrat Thabit bin Ahmad Abul Qasim Baghdadi (RA) relates that he once saw a muazzin reciting the azaan for Fair salaah in the Masjid of Madinah. When the muazzin said:

"Assalaato Khairum minan nowm."
(Verily salaah is better than sleep).

A servant came along and struck him a hard smack. Crying he exclaimed. "O Rasulullah (Sallaho Alaihe Wassallam) see what is done to me in your esteemed presence!" immediately after the complaint the servant was paralyzed and fell down. People who were nearby picked him up and took his home where after three days he died. (Wafaa)

## Story No. 27: (Episode)
Hazrat Sayyad Abu Muhammad Abdus Salaam Husainy (RA) says: "Once, for three days I could find nothing to eat in Madinah. Then I went to perform two rakaahs near the mimbar. I then turned to the grave of Rasulullah (Sallaho Alaihe Wassallam) and said: "O my grandfather, I am hungry and my heart desired that I eat thareed."

Thereafter I went to sleep. After a short while someone came along and woke me up. He had with him a wooden bowl in which was the most delicious thareed made with oil and meat, and with a very fragrant aroma. This he gave to me. I asked where that came from and he replied: "for three days now my children have been asking me to cook the thareed and only today did I find the means to do so. Then having cooked it I fell asleep and in my sleep Rasulullah (Sallaho Alaihe Wassallam) came to me and said: "One brother of yours has asked of me to feed him with that very food. Feed him now on my behalf." (Wafaa)

## Story No. 28: (Episode)
Hazrat Shaikh Abdus Salaam bin Abil Qasim Saqali (RA) says: "a man told me." I was once in Madinah and had become so destitute that I had nothing and as a result I became very weak. At the grave of Rasulullah (Sallaho Alaihe Wassallam) I said: "O you sire of the predecessors and those who come after! I have come from Egypt and for five months now I have been in your presence. I beg of Allah and of you that one such person should take charge of feeding me or that I be made able to depart homewards from here. Thereafter I prayed for further things and went to sit down near the mimbar."

"Presently I noticed a man standing before the grave saying something of which I heard him say:

"O my grandfather, O my grandfather."
From there the man came to me. He took me by the hand and said" Rise".

"I arose and went with him. We left the Masjid through Baab-e-Jibra'il and from there past Baqi and entered a tent. In it we found a slave-girl baked bread. While they worked my host kept me busy in conversation. When the bread was ready the girl cut them in halves and placed them before us in two places. Then she brought a container with ghee and poured it over the bread. Then she put before us some of the very best dates. My host did me to eat which I did."

"He again asked me to eat and once more I ate till I was full. When he encouraged me a third time I said: "Sir, for many months now I have not eaten wheat. I cannot eat any more." He took all that was left and place it in a basket and put with it about one Sa'a (about 7 kilograms) of dates. Then he asked me my name, which I told him. Then he said: "By Allah, do not ever complain to my grandfather, Rasulullah (Sallaho Alaihe Wassallam) again. It disturbs him greatly. For as long as you remain here and whenever you have the need for food it shall be sent to you."

Then he said to his slave: "Take this basket and go with our guest to the grave of Rasulullah (Sallaho Alaihe Wassallam)." I took leave of him and went with the slave towards the grave. When we reached Baqi I said to the slave: "It is alright, for now I know the way. You may return. The slave replied: "By Allah, I have not the right to return without having left you at the grave. Perchance Rasululllah (Sallaho Alaihe Wassallam) will inform my master if I should. So saying he accompanied me right to the grave. For four days did I eat from that basket. When the supply was exhausted and I felt hungry, the same slave came to me again with food and so it went on until a caravan left for Yanbu and I went with them (to return home) (Wafaa)

### Story No. 29: (Episode)

A blind man, hazrat Abul Abbaas bin Nafes Maqri (RA) relates: "While in Madinah I suffered hunger for three days. I then went to the grave of Rasulullah (Sallaho Alaihe Wassallam) and said: "O Rasulullah (Sallaho Alaihe Wassallam)! I am indeed suffering from hunger. Thereafter as a result of the great weakness in my body, I fell asleep. While asleep a young maiden came to me and shook me by the leg to awaken me and called me to follow her. I did as she requested. She took me to her house and placed before me some bread, ghee and dates. Then she said: "Abul Abbas, eat for my grandfather commanded me to feed you and whenever you feel hungry you are free to come here and partake of our food." This story is also rebated by hazrat Abu Sulayman (RA) who goes on to stay that numerous similar stories are related.

It will be noticed that in the majority of cases Rasulullah (Sallaho Alaihe Wassallam) ordered such people who were blood relations belonging to his noble family. This was especially the case when the hungry were in need of food. And so it should be because those who love to give in charity will always take from their own household to assist those who are in need. For this very reason Rasulullah (Sallaho Alaihe Wassallam) preferred to command members of his own family (the sayyads) to feed the needy. (Wafaa)

### Story No. 30: (Episode)

In his book Tow-theeq Ural-Imaam, Hazrat Imaam Baazri (RA) reports a story on the authority of Hazrat Abu No'maan (RA): "A ma from Khurasan used to come for Haj annually. After Haj he used to visit Madinah and among other things always paid his respects to Hazrat Sayyad Tahir Alawi (RA) and presented him with gifts. Once someone from Madinah said to the Khurasani: "whatever you give to Sayyad Tahir Alawi is being wasted by him and in fact is being spent for sinful purposes."

For this reason, when he again came to Madinah, he gave him nothing. When he came the following year he again has him nothing and distributed his presents among the poor of Madinah. Before he left his home for Haj in the third year he saw Rasululllah (Sallaho Alaihe Wassallam) in a dream in which Rasulullah (Sallaho Alaihe Wassallam) said to him: "You have wronged Sayyad Tahir Alawi. You believed the words of his enemy and thereupon stopped your gifts to him. Let that not happen again. Whatever you refused him in the past should be given and continue to do so in the future."

When the Khurasani awoke he was overcome by great fear. He filled a bag with six hundred dinars on which he wrote the name of Sayyad Tahir and took it with him to Madinah. When he arrived at he house of Sayyed Tahir he found a large gathering around him, listening to him. On seeing him the Sayyad said: "O man from Khurasan, if Rasulullah (Sallaho Alaihe Wassallam) did not speak to you, you would not have reached me now. You have believed the words of Allah's enemy and withheld your charitable gifts from me. And only when you were commanded by Rasulullah (Sallaho Alaihe Wassallam) to present the gifts of three years did you come here. Come forward and give me the six hundred dinars."

Hearing this the Khurasani was surprised. He admitted that it was indeed as the Sayyad said. Before handing over the bag he asked: "But how did you come to know of this?" to which Sayyad Tahir replied: 'I know the whole story. When the first year gave me nothing, it affected me greatly because I suffered of want. When the second year you came and wen away without giving anything, and I came to hear of it, it pained me much more and I still suffered. Thereafter I saw Rasulullah (Sallaho Alaihe Wassallam) in a dream in which he said to me: "Be not distressed for I have scolded the Khurasani n a dram and I have exhorted him to present that which he withheld in the past and that as long as it is within his power, never to stop giving you." And I thanked Allah for that dream and vision. So when you appeared before me today I was certain that my dream was true and that you did see a dream.

On hearing this the Khurasani took out the bag with the 600 dinars and gave it to the Sayyad. He kissed his hand and begged forgiveness for his fault in believing the word of his enemy.

Sayyed Samhudi related this story and then explained that hazrat Sayyad Tahir (RA) was actually the son of Hazrat Yahya (RA) son of Hazrat Husain (RA) son of Hazrat Jafar (RA) son of Hazrat Ubaid husain (RA) the son of Hazrat Ali bin Abi Talib (RA) May Allah be pleased with them all. (Rushfa)

## Story No. 31: (Episode)

A lady came to hazrat Aa'isha (RA) begging her to let her see the grave of Rasulullah (Sallaho Alaihe Wassallam) in the room where he is buried. Hazrat Aa'isha (RA) pulled away the curtain and when the lady saw the grave she cried so bitterly and continuously that she died there. (shifa)

## Story No. 32: (Episode)

Abdah the daughter of Khalid bin Hazrat Ma'dan (RA) says: "Whenever my father used to lie down to sleep at night he used to become very restless and impatient to see Rasulullah (Sallaho Alaihe Wassallam). Then he used to call out the names of the Hazrat Muhajireen (RA) and Hazrat Ansar (RA) and say: "O Allah these men are my predecessors and indeed does my heart long to meet them and my longing and yearning for them knows no bounds. O Allah let death overtake me quickly that I may meet them. " This he used to say until he fell asleep." (shifa)

## Story No. 33: (Episode)

Hazrat Uthman bin Haneef (RA) reports: "A certain man came to see Hazrat Uthman (RA) on more than one occasion for some need but found that the Khalifa paid no attention to him and neither did he try to assist him in his need. This man then complained to Hazrat Ibn Haneef (RA) who advised him thus: "Perform wudhu and go to pray two rakaahs in the mosque of Rasulullah (Sallaho Alaihe Wassallam). Then recite this duaa:

"O Allah I beseech Thee and I turn to Thee through Our Nabi Muhammad (Sallaho Alaihe Wassallam), The Prophet of Mercy. O Muhammad, through thee I turn to thy Lord that my need be fulfilled.
Then having read this put your need before Allah."

The man did as he was advised. Thereafter he went to Hazrat Uthman (RA) when he reached there he was surprised to seethe gate keeper coming out to meet him and guide him into the presence of Hazrat Uthman (RA) who met him with great honor and respectfully begged his pardon for not having been able to assist him. Hazrat Uthman (RA) then asked him about his needs and very quickly settled and assisted him saying: "And if there is any further need for my help in future then inform me thereof without any hesitation."

The man left and returned to Hazrat Ibn Haneef (RA) to thank him for his advice and said: 'Through your intercession and pleading, my problem is settled." Hazrat Ibn Haneef (RA) replied: "I never did any pleading on your behalf. The truth of the matter is that I was once in the presence of Rasulullah (Sallaho Alaihe Wassallam) when a blind man came to complain of his blindness. Rasulullah (Sallaho Alaihe Wassallam) said: "If you so wish, then have patience and if you so wish, I shall pray to Allah for your sight." The man said: "O Rasulullah (Sallaho Alaihe Wassallam), I even have no guide to lead me: and suffer great discomfort." Thereupon Rasulullah (Sallaho Alaihe Wassallam) told him to make wudhu, perform two rak'ahs and then recite this same prayer; thereafter problem to Allah. It was not long afterwards that the same man came along healed of his blindness with no loss of sight at all." (The story of the blind man already passed under number thirty two of 'Adaab of Ziyaart')

## Story No. 34: (Episode)

Hazrat Abdullah bin Mubaarak (RA) says: "I heard Imaam Abu Haneefa say: "When Hazrat Ayyub Sakhi'tiyani (RA) was in Madinah, I also was present and I watched to see how he was gong to pay his respects to Rasulullah (Sallaho Alaihe Wassallam). I saw him standing facing the grave and with his back to the Qiblah. Standing there without saying any words he just cried and cried." (Wafaa)

## Story No. 35: (Episode)

Abu Mihammad Ash'baily says: "Once a man from Granada become so seriously ill that doctors gave up al hope for him. The Vazir, Hazrat Abu Abdullah Muhammad (RA) wrote a letter addressed to Rasulullah (Sallaho Alaihe Wassallam), which he gave to the Haajis to be read at the grave of Rasulullah (Sallaho Alaihe Wassallam). In it he also wrote a few lines of poetry, which are mentioned in 'Wafaa'. In the letter he wrote a prayer asking for the return of good health of the sick one. The caravan reached Madinah where the letter was read before the grave. When the reader returned from Haj and met his former sick brother he was surprised to see him in such excellent health as if he had never been ill at all (Wafaa)

## Story No. 36: (Episode)

Hazrat Aa'isha (RA) relates that when her father, Hazrat Abu Bakr (RA) fell ill, he said: "When I pass away bring my body to the grave of Rasulullah (Sallaho Alaihe Wassallam) and inform him that this is Abu Bakr whose heart-felt desire is to be buried next to you, if from the grave permission is granted bury me there: otherwise let me be buried in the Baqi."

Thus when he died his body was taken to the grave of Rasulullah (Sallaho Alaihe Wassallam) and permission was requested, to which a voice from the grave replied: "Let him enter with honor and respect."

Hazrat Ali R.A says: "That when the end came near for hazrat Abu Bakr (RA) he made me sit near him and said: "O Hazrat Ali (RA) when I die, wash me with those same hands with which you washed Rasulullah (Sallaho Alaihe Wassallam) and having put scent over me take my body to the room wherein lies Rasulullah (Sallaho Alaihe Wassallam). Beg his permission for me to be buried there. If permission is granted, let me be buried there; otherwise let me lie with the Muslims in their graveyard; -Baqi."

Hazrat Ali (RA) continues: "When the body was ready for burial and placed before the grave, I came forward and said: "O Rasulullah (Sallaho Alaihe Wassallam), this is Abu Bakr who begs permission to be buried next to you." Hazrat Ali (RA) says: "I saw wit my own eyes the flap of the door opening and a voice was heard saying: "Bring the friend to his friend."

(In his book Hazrat Khassa'is-e Kubraa Allama Suyuti (RA) discussed these reports and considered them both weak and rejected. However that is looking at it from the eyes of a Muhad'dith. The historical aspect is not denied.)

### Story No. 37: (Episode)

Hazrat Sa'eed bin Musayyib (RA) is one of the most noted Taabi'een, about whom many wondrous tales are told regarding his great asceticism, fear of Allah and fearlessly speaking the truth in the face of adversity. For fifty years he did not miss any salaah with jama'ah, and for forty years he heard the Azaan for salaah while already in the Masjid; awaiting salaah at all times. For fifty years he performed Fajr salaah with the same wudhu with which he performed Isha salaah.

In the well-known battle of Harrah in the year 63 A.H. between the forces of Yazid and the people of Madinah, the people of Madinah were so filled with fear that many of them fled and dispersed. Some remained in their homes, while the horses of Yazid 's armies roamed around in the Masjid. It was such a battle wherein 1700 strong Muhaajereen and Ansaar were killed and more than 10,000 civilians lost their lives apart from women and children (see Wafaa)

During that period Hazrat Ibn Musayyib (RA) found himself completely alone in the Masjid at times. He says: "For days on end no one else entered the Masjid for all that time; I heard the Azaan and the Iqaamat from the grave of Rasulullah (Sallaho Alaihe Wassallam). (Khasa'is kubra)

These stories were examples from the lives of those filled with love for Rasulullah (Sallaho Alaihe Wassallam), ready to sacrifice for his sake. Now, before ending this chapter, I wish to mention three incidents by way of a warning.

### Story No. 38: (Episode)

During the Khilaafat of Ameer Mu'aawiyah, Marwaan the governor of Madinah, desired to remove the mimbar of Rasulullah (Sallaho Alaihe Wassallam) from the Masjid of Madinah to Syria. It is possible that the intention may have been formed after consultation with Muaawiya or merely for the sake of attaining blessing.

As soon as workmen began to dismantle the mimbar, and eclipse of the sun took place at Madinah, as such darkness descended that the stars became visible. People were filled with fear and ascribed this to the fact that the mimbar was being removed.

Marwaan appeared before the people and in a sermon apologetically explained that the intention was not to remove the mimbar. Ameer Mu'aawiyah had written from Damascus saying that there was the danger of the mimbar being attacked by white ants eating away the bottom steps. For this reason it has been decided to add further steps to the buttom, and thus increase the height. Soon a carpenter was called to add six more steps to the bottom, and on top of that the mimbar was palced. The mimbar then came to have nine steps, whereas previously it had only three steps during the time of Rasulullah (Sallaho Alaihe Wassallam); viz, two steps and one for seat on top. (Nuz'hah)

## Story No. 39: (Episode)

Hazrat Sultan Nuruddin (RA) was a very just ruler, and a very god-fearing person who spent much of his time in special prayer, meditation and Zikr'ullah. He was a very saintly man whose nights were spent in Iaadah.

After performing salaah of Tahaj'jud one night he went to sleep and in a dream he saw Rasulullah (Sallaho Alaihe Wassallam); who pointed out towards two squint-eyed persons and said: "Protect me from these two."

The Sultan awoke in distress. He performed wudhu and said nafl prayers before he went back to bed. He had hardly fallen asleep when he saw exactly the same dream. Once again he woke up, did as before and again fell asleep. He had hardly closed his eyes when he saw the same dream for the third time. This time he rose from his bed and realized that there was no time for sleep. Hastily he summoned his wazir a man called Jamaluddin- who also was a very saintly person. After having told him the story thus far, the wazir said: "Now there is no time to loose, let us hasten to Madinah and let no one be informed of this dream."

Preparations were made in great haste and with twenty chosen men and fast camels loaded with goods they set forth. They traveled speedily by night and day. On the 16th day they arrived in Madinah from Egypt. Outside Madinah they washed themselves and with dues respect and humility came to the Mosque to perform salaah in the Rowdha. There the Sultan remained seated, deep in thought wondering what to do, elsewhere the wazir was making an announcement that the King had come for Ziyaarat and to distribute gifts to the people of Madinah. He also made arrangements for a huge feast to which all people of Madinah were invited. All the people had come for the gifts. While these were distributed the king stood by eagerly scanning the faces of all who came forward, more and more came but he did not seethe two faces, which appeared in the dream.

When at last the king inquired whether all the people of Madinah had come forward, it became known that there were two persons who did not do so. He was informed that there remained two such saintly persons who had come from the west and usually distributed much charity; neither did they take any gifts from anyone; nor did they mix with the people. They appeared to be two ascetic persons.

The king summoned them to his presence and on seeing them immediately recognized them. They were the ones showed to him by Rasulullah (Sallaho Alaihe Wassallam).

The king asked them: "Who are you?"

They replied: "We are from the west. We have come to perform haj and now have come here for Ziyaarat. We desire to stay here as neighbors of Rasulullah (Sallaho Alaihe Wassallam) and thus we are here."

The king said: "I bid you to tell me the truth."

Again they insisted on what they had said. The king inquired as to where they lived and was informed that they had taken up their residence in a house just outside the mosque opposite the grave of Rasulullah (Sallaho Alaihe Wassallam). Thereupon the king ordered them to be kept there in custody while he himself went to investigate. He went to inspect their house. There he found numerous goods, wealth and books. Etc. but the investigation brought forward nothing starling, which could be connected with the dream. This left the king greatly troubled and worried. From all sides the people of Madinah came to intercede on their behalf, begging their release, saying:
"These are two saintly and ascetic men; they fast b y day and pray all night saying their prayers in the Rowdhatul Jannah, they visit the Baqi daily and every Saturday visit the Masjid of Quba. They never refuse any begger and during the year of drought and famine in Madinah, they had great sympathetic dealing with the Madinites."

When the king heard this, he was even more distressed, worried and amazed. He knew not what to do. Then a sudden thought came to him that he should lift up their prayer mat, which had been spread over the floor. Underneath was hole a which had been dug into the earth and which extended to very near the grave of Rasulullah (Sallaho Alaihe Wassallam). When the people saw this they were struck dumb. Trembling in anger the king started beating them incessantly and said: "Tell the truth."

At last they came out with their true story that they were Christians and a certain Christian king had given them much wealth and had promised them even more; and the disguise themselves as Hajis; to proceed to Madinah and to remove the body of Rasulullah (Sallaho Alaihe Wassallam). Hence they came to Madinah. By night they dug a tunnel, took the earth in bags and spread it out at Baqi.

On hearing the true story the king cried bitterly in gratitude. Allah and His Rasul (Sallaho Alaihe Wassallam) had chosen him for this great service. Thereafter he had them both killed. Then he had deep trenches dug all around the grave. It was so deep that the diggers had to dig till they reached water level. Then he had the trenches filled with molten pewter or lead so that none could reach the body of Rasulullah (Sallaho Alaihe Wassallam) from underneath. (Wafaa)

## Story No. 40: (Episode)

Hazrat shaikh Shamsuddin Sawab (RA) who used to be one of the Supervisors of the Haram of Madinah relates: "I once had a close friend who used t frequent the house of the Governor of Madinah. Whenever I requested any special favors from the Governor, I used to acquire it through him. One day he came to me and said:

"A terrible thing happened today. Some people came to the Governor and gave him a substantial bribe in exchange whereof he should assist them in removing the bodies of Hazrat Abu Bakr (RA) and Hazrat Umar (RA) from where they lie buried, and the Governor has accepted the bribe."

Hazrat shaikh Sawab (RA) reports further: "This news filled me with sorrow and distress and I was lost in sorrow when suddenly the messenger of the Governor arrived at my door to call me to the Governor. I

accompanied him and the governor told me: "Tonight some people will come to the Masjid . Do not oppose them. Let them do whatever they wish, and do not try to stop them."

I said: "Very well," and left.

However I could not find ret. Instead remained seated behind the grave of Rasulullah (Sallaho Alaihe Wassallam) crying the rest of the day. Not for a second did my tears stop flowing. And no one knew what I was going through. When later that evening after Isha salaah, all the people had left the Masjid and we closed the doors of the mosque, some people came and made us open Baab as Salaam-the door nearest to the house of the Governor. As they entered I counted them and they were forty men in all. With them they had shovels, baskets for carrying the earth, and many other tools, normally used for digging. They all went towards the room wherein the graves are. I swear by Allah! That they had hardly reached the mimbar when the earth opened up and swallowed them all with their tools. It happened in such a way that not a sign was left of them.

The Governor waited for them in his house for a long time. Then he called me and asked: "O Sawaab, have these people still not reached you? "I replied: "Yes sir, they came."

I explained to him what had happened. This shocked him and he exclaimed: "What did you say? "Did that happen?" I replied: "Yes that is what happened. Come I shall show you the spot." He said: "No, there is no need thereof. Keep this quite, if you tell anybody about this, your head will be cut off." (Wafaa)

May Allah through his mercy and favors guide us to the correct behavior of this sacred place; and save us from the punishment due to misbehavior.

### Important:

In these stories just related we have come across many cases where Rasulullah (Sallaho Alaihe Wassallam) had been seen in a dream. Now it is my duty to bring to the notice of the readers, something important. It is that whenever Rasulullah (Sallaho Alaihe Wassallam) was seen in a dream, it must be believed that it was the Rasul (Sallaho Alaihe Wassallam) who was seen and no one else. For numerous are the authentic reports wherein is stated the Rasulullah (Sallaho Alaihe Wassallam) said: "Whoever sees me in a dream, has indeed seen none but me, for verily Shaytaan is not allowed to imitate me."

The form in which various people see him differs in many cases. The difference does not lie in the object seen but in him who sees. The eyes belong to the body of the beholder and as much; the instrument (eyes) changes from person to person. For example in the case of a green, red, blue or black spectacles. If one looks at any object with any of these colored spectacles the picture will be according to the color of the spectacles. However the form and shape of the actual object did not change.

Hence when any one sees Rasulullah (Sallaho Alaihe Wassallam) and on him sees anything which does not become one of such exalted rank, it should be borne in mind that the fault lies in the beholder and not in the Rasul (Sallaho Alaihe Wassallam). Similarly, if the dreamer hears anything from the Rasul (Sallaho Alaihe Wassallam) which goes against Shariah; the fault lies with the hearer and not with Rasulullah (Sallaho Alaihe Wassallam).

Hazrat Ibn Ameerul Haaj (RA) writes in his " Mad'khal": "When having seen a dream or heard a voice form the unseen, one should be careful about inclining towards implementing that order which was seen or heard;

when that order is not in accordance with the practice of the elders of Islam of the first century. And so also one should guard against following a practice seen in a dream when the practice is against the Shari'ah.
An example of this is those people to whom the Rasul (Sallaho Alaihe Wassallam) in a dream gave some order or prohibited something. They then started to follow that act accordingly without having referred back to the Qur'aan and sunnah.

The Qur'aan says:
"And if you differ in anything among yourself, refer it to Allah and His Rasul." (Surah Nisaa: 59)

Referring to him in person during his lifetime and comparing with his sunnah after his death. Note also that even though the saying of Rasulullah (Sallaho Alaihe Wassallam); " Whosoever sees me in a dream has indeed seen none but me" is truth, yet, did Allah not command us to follow the injunctions received during dreams nor act in accordance therewith.

In fact Rasulullah (Sallaho Alaihe Wassallam) told us that the pen is lifted from three people; the sleeper till he awakens; the infant and the insane. Further also, one can receive an authentic report only from one who awake, of sound mind and conscious not from him who is asleep. Thus whenever any order reaches us from Rasulullah (Sallaho Alaihe Wassallam) during our sleep, it should be first examined in the light of the Qur'aan and the sunnah. If found according to the Shari'ah; the dream is truth, and so also the words spoken; having come to the dreamer as glad tidings. However if found to be against the Shari'ah, then let it be known that the dream is truth, but as a result of Satanic influence some distortion has taken place in the hearing or seeing instruments (eyes and ears)

Hazrat Imaam Nawawi (RA) writes at the beginning of his book 'Tahzeebul Asmaa wal Lughaat' about the specialities of Rasulullah (Sallaho Alaihe Wassallam): "Whoever has seen him in a dream, has indeed seen him; for Shaytaan cannot imitate him. However, if anything is heard about the prescriptions of Sharia'h, it is not possible to follow these; not because of any doubt about the truth of the dream, but because the memory of the dreamer is unreliable."

The same is also explained in greater detail in 'Mad'khal', I have quoted as much as was felt necessary. The same is said by numerous other ulama.

## Conclusion - The Farewell Hajj of Rasulullah (Salallaho Alaihi Wassallam)

All the ulama are agreed on this fact that Rasulullah (Sallaho Alaihe Wassallam) only performed Haj once after the hijrat. That was during the 10th year Hijri, which incidentally was the last year of his life. On this Haj journey such things were seen from him as is normally seen from someone who is about to take leave. Hence this Haj has become known as the Hajjatul-Widaa (the Farewell Haj). It was as if the Rasulullah (Sallaho Alaihe Wassallam) was bidding farewell to all his companions present there with him before his final departure to his Lord.

When initially Rasulullah (Sallaho Alaihe Wassallam) announced his intention to proceed for Haj thousands came forward with the same intention of being of those most fortunate ones to accompany him. And whoever heard of it expressed the desire to be with him. A large number of them had gathered in Madinah before the departure date. Many joined on the way. Some awaited him in Makkah and some even traveled directly to Arafaat to join the vast host of Sahaaba there. According to Lam'aat on Abu Dawood their total number reached one hundred and twenty-four thousand.

Rasulullah (Sallaho Alaihe Wassallam) performed Zuhr, salaah in Madinah on the 24th or 25 or 26 of Zil-Qadah and said Asr prayers at Zul Hulaifa. (According to the historians it may have been either on Thursday, Friday or Saturday. Those who say the departure was on a Friday seem to be in the wrong because according to the most correct reports, they performed Zuhr four rak'aats before proceeding. So it could not have been on a Friday: In my own humble opinion the Rasul (Sallaho Alaihe Wassallam) and his companions left Madinah on Saturday the 25th of Zil-Qadah.)

At Zul Hulaifa they spent the night and here Rasulullah (Sallaho Alaihe Wassallam) consorted with all his wives who were present. For this reason the ulama say it is mustahab to have sexual relations with one's wife, if she accompanies him, before putting on the ihraam, so that both may remain chaste during the period in ihraam which often can be a long time.

On the next day about the tie of Zuhr, Rasulullah (Sallaho Alaihe Wassallam) performed ghusl for the ihraam. Then he donned the ihraam clothes, preformed salaah in the mosque of Zul Hulaifa and made niyyat for the ihraam of a Qaarin. (The ulama say that this ihraam as from the outset for Qiraan). Here Rasulullah (Sallaho Alaihe Wassallam) also gave the Sahaaba (RA) the choice of putting on ihraam for Qiraan, Tamattu or Ifraad. Hazrat Jibra'il A.S. came to him at night and said: "This valley of Aqeeq is a blessed one. Perform salaah here and put on ihraam for Haj and Umrah." Hence Rasulullah (Sallaho Alaihe Wassallam) chose to be a Qaarin.

Having performed salaah the Rasul (Sallaho Alaihe Wassallam) came from the mosque, mounted his she-camel and loudly recited the Labbaik. Many thought that he only started his ihraam at this moment. This is not so because it actually started in the mosque and there only those near to him heard his Talbiya (Labbaik). Sitting on the camel his voice reached further.

From Zul Hulaifa they proceeded and climbed the mountain of Baida near Zul Hulaifa. As we know it is mustahab for the Haji in ihraam to recite the Talbiya aloud at every high place, Rasulullah (Sallaho Alaihe Wassallam) again recited it. From here the voice reached even further. Some Sahaaba (RA) were under the misunderstanding that the niyyat for ihraam was made here.

The procession went in the direction of Makkah. Hazrat Jibra'il A.S. appeared and told the Rasul (Sallaho Alaihe Wassallam) to inform the companions that they should recite the Talbiya loudly. This they did. When they reached the valley of Rowhaa they performed salaah there and he said to them: "Seventy Nabis have performed salaah here."

Rasulullah (Sallaho Alaihe Wassallam) luggage and Hazrat Abu Bakr (RA) were on the same camel which was given into the care of Hazrat Abu Bakr (RA)'s slave. When they reached they valley of Araj they had to wait for a long time for the slave to arrive. After some time of waiting he arrived and explained that the camel and goods had been lost. Hazrat Abu Bakr (RA) was overtaken by anger and beat the slave. Seeing this Rasulullah (Sallaho Alaihe Wassallam) smiled and said: "Look at what this muhrim is doing now." (See what he does while in ihraam). When the companions came to know that Rasulullah (Sallaho Alaihe Wassallam) goods had been lost, they quickly prepared food and brought it to hi. He called Hazrat Abu Bakr R.A:

"Come, Allah has sent good food."

However, Hazrat Abu Bakr (RA) was still angered and Rasulullah (Sallaho Alaihe Wassallam) said:

"O Hazrat Abu Bakr, let your anger pass."

Thereafter Hazrat Saad (RA) and Abu Qais (RA) brought their camel laden with goods and bid Rasulullah (Sallaho Alaihe Wassallam) accept theirs but he replied:

"May Allah bless you, with Allah's grace our camel and goods have been found."

At the valley of Asfaan near Makkah. Hazrat Suraqa (RA) said to the Rasul (Sallaho Alaihe Wassallam): "O Rasulullah, teach us the way to perform Haj as if we were born this day (and knew nothing)." The Rasul (Sallaho Alaihe Wassallam) then told him what to do on entering Makkah.

At a place called Sarif, Aa'isha (RA) started her menstruation. As a result of this she was greatly troubled and disappointed and started weeping. "Oh, now my whole journey has come to naught: Haj is near and I have become unclean." Rasulullah (Sallaho Alaihe Wassallam) consoled her: "No Aa'isha, this is indeed something that happens to every woman." He then told here what to do in her predicament. Then he told those Sahaaba (RA) who had no animals to slaughter with them to enter Makkah, perform umrah and free themselves from the ihraam.

Very near Makkah at the valley of Azraq Rasulullah (Sallaho Alaihe Wassallam) said: "I see before me now that moment when Hazrat Moosa A.S. passed this way for Haj, fingers in the ears, loudly calling out the Labbaik."

At the Zu-Tuwa which is very near Makkah they spent the night. Then in the morning he performed ghusl once more for entrance into Makkah. Thereafter at the time of Dhuhaa on Sunday the 4th of Zil Haj he entered Makkah. (Most historians are more or less agreed on this date. In my opinion Zil Qadah had 29 days. Having left Madinah on a Saturday they entered Makkah on a Sunday, the 9th day of travel).

They went straight o the Masjidul Haraam, kissed the Hajarul Aswad and tawaaf. No Tahiyatul Masjid salaah was performed.

After tawaaf they performed two rak'ah salaah at the Maqaam-e-Ibrahim, reciting therein Surah Al Kaafiroon and Surah Ikhlaas. Kissing the Hajarul Aswad once more, they mounted the hill Safa until they could see the

Ka'ba. Standing there, they prayed for a long while, reciting the takbeer and tahmeed. They then walked between Safa and Marwa seven times. When they came to Marwa in the end the Rasul (Sallaho Alaihe Wassallam) commanded those without 'hadee' (animals for slaughter) to free themselves from the ihraam. Then Rasulullah (Sallaho Alaihe Wassallam) (animals for slaughter) to free themselves from the ihraam. Then Rasulullah (Sallaho Alaihe Wassallam) went to his residence and remained in Makkah for four more days.

On the morning of Zil Haj the 8th at the time of Chasht salaah he left for Mina. All the companions had now put on ihraam for Haj and accompanied him to Mina where they performed five salaahs. Surah Murslaat was revealed on the evening of this day. On the next day (Friday) after sunrise they proceeded to Arafaat, where some companions had erected a tent for Rasulullah (Sallaho Alaihe Wassallam)a at the Masjid Namirah. Rasulullah (Sallaho Alaihe Wassallam) stayed in it for a short while and then mounted his camel Qaswa to go in the direction of the valley of Arafaat. There he delivered a long sermon.

Among the things he said were: "O people, perhaps you shall not see me again after this. After this we shall not meet again at this place…….."

After the sermon Hazrat Bilaal (RA) was commanded to call aloud the Azaan and they performed Zuhr and Asr salaah in the time of Zuhr. After salaah Rasulullah (Sallaho Alaihe Wassallam) went onto the plain of Arafaat on his camel and from then until maghrib made duaa to Allah. During this period Hazrat Um Fazl (RA) wanted to find out if he was fasting or not. She sent a cup of milk and the Rasul (Sallaho Alaihe Wassallam) drank it sitting on his camel so that all could see he was not fasting.

During this period also one of the Sahaaba (RA) fell from his camel and died. Rasulullah (Sallaho Alaihe Wassallam) commanded that he be wrapped in his ihraam clothes for burial and said that on the day of Qiyaamah he shall be raised up still reciting the Talbiya.

During this period a group from Najd arrived and one of them asked Rasulullah (Sallaho Alaihe Wassallam): "What is Haj? " The Rasul (Sallaho Alaihe Wassallam) commanded someone to proclaim aloud that Haj means to step over at Arafaat for a time, "Whoever arrives here before day break on the 10th of Zil Haj had performed Haj. (Abu Dawood)

Rasulullah (Sallaho Alaihe Wassallam) prayed until the time of Maghrib for the forgiveness of his ummat with many tears with much humility. Allah promised to forgive all sins except injustice. Then he again begged: "O Allah, thou can forgive that too; and of Thy own accord can Thou right the wrongs done against the unjustly treated ones; and Thou can forgive unjust."

During this period was revealed the verse:

"Today have I perfected you religion for you and have completed my favor for you."

When this verse was revealed, the weight of revelation became so great that the camel could not bear it and had to sit down.

After sunset Rasulullah (Sallaho Alaihe Wassallam) left Arafaat before performing Maghrib salaah. On this part of the journey the camel moved at a very fast pace as if to show exceeding happiness and Rasulullah (Sallaho Alaihe Wassallam) had to hold her back. Whenever they ascended some hill, he held the reins loosely but as soon as level ground appeared he held the reins tight. At times he held the reins so tight that the cake head was pulled so much back that it touched the canopy over the saddle.

Hazrat Asaama bin Zaid (RA) traveled with Rasulullah (Sallaho Alaihe Wassallam) on the same camel on this part of the journey. Near Muzdalifah Rasulullah (Sallaho Alaihe Wassallam) descended from his camel in order to urinate. Afterwards Hazrat Asaama (RA) poured the water for him to perform wudhu. Later it became fixed habit for Hazrat Ibn Umar (RA) that whenever he reached this place during Haj, he descended to make wudhu, pointing out that Rasulullah (Sallaho Alaihe Wassallam) made wudhu there. Having made wudhu, Hazrat Asaama (RA) reminded Rasulullah (Sallaho Alaihe Wassallam) about Maghrib salaah but he replied: "Let us proceed and say Magrib prayers at Muzadalifah."

When they reached Muzdalifah, Rasulullah (Sallaho Alaihe Wassallam) once more performed wudhu and said Maghrib and Esha prayers together. After salaah he remained busy with duaa. According to some reports, Allah accepted his plea on behalf of the unjust ones here too. (See previous page)

On this same night he sent the women, children and the aged ones ahead to Mina because he feared that they would find great difficulty in traveling with this vast crowd. With the rest of the companions he remained till the next morning. They said Fajr salaah and left Muzdalifah for Mina before the sun rose. This time Hazrat Asaama (RA) had taken his place among those who walked and Hazrat Fadhl bin Abbaas (RA) sat with Rasulullah (Sallaho Alaihe Wassallam) on the camel. Hazrat Fadhl (RA) was still a very young man. On route a young girl came to ask Rasulullah (Sallaho Alaihe Wassallam) a question about Haj Badal on behalf of her father. Hazrat Fadhl (RA) looked at the girl and Rasulullah (Sallaho Alaihe Wassallam) with his blessed hand turned his face away from her, so that he should not look at this 'strange' woman, and said:

"Today is such a day, that whoever controls his eyes, his ears and his tongue against sin, shall be forgiven."
Along the road Hazrat Fadhl R.A picked up the stones Rasulullah (Sallaho Alaihe Wassallam) required. People came to ask numerous questions which were answered. One person asked: "O Rasulullah (Sallaho Alaihe Wassallam) my mother has become very old and weak. Even if we should tie her on the back of a camel, we fear death will overtake her. Can I perform Haj on her behalf?" Rasulullah (Sallaho Alaihe Wassallam) replied: "if your mother had an outstanding debt, would you carry the burden of settling it?"

The man said: "Certainly." Rasulullah (Sallaho Alaihe Wassallam) then went on: "So also should you take Haj." Soon the procession passed Wadi-e-Muhassar. This was the place Allah destroyed Abraha and his forces who came with a mighty and elephants to destroy the Ka'bah. As they passed through this valley Rasulullah (Sallaho Alaihe Wassallam) drove his camel through it with haste, so as to pass quickly through a place where the wrath of Allah had once descended.

On arrival at Mina on the morning of the 10th Zil Haj they proceeded straight to the Jamaratul Aqaba and threw stones at it. The Talbiya that had continued up to this moment from the time ihraam was put on, was now stopped.

Rasulullah (Sallaho Alaihe Wassallam) then went to his tent (where he was to remain for the following two days) and gave another lengthy sermon. In it many things were explained such things were said as is normally said at a time of farewell.

Thereafter Rasulullah (Sallaho Alaihe Wassallam) went to the Man'har where animals are slaughtered and for every year of his 63 years of life he slaughtered a camel. A total of sixty-three camels. O these six or seven came forward of their own accord as if eager to be slaughtered in Allah's way. Apart from these hazrat Ali (RA) slaughtered the rest to complete one hundred camels.

Thereafter an announcement was made that whoever desired could take pieces of meat to eat. Rasulullah (Sallaho Alaihe Wassallam) then commanded Hazrat Ali (RA) to cut a piece of meat from each of the slaughtered animals and boil it together in one pot. This was done and Rasulullah (Sallaho Alaihe Wassallam) ate from this gravy. Rasulullah (Sallaho Alaihe Wassallam) also slaughtered a cow on behalf of the woman of his household.

After this Hazrat Ma'mar (RA) or Hazrat Kharash (RA) was called to cut the hair of Rasulullah. The head was shaved, nails trimmed and the hair and nails distributed among the Sahaaba (RA) It is said that the hair of Rasulullah (Sallaho Alaihe Wassallam) which are still in the possession of some people to this day were received here at Mina. Having cut his hair Rasulullah (Sallaho Alaihe Wassallam) took off his ihraam clothes, applied scent to himself and put on his usual clothes.

Many people came to ask questions on Haj. On this day four things are to be done viz. Throwing stones at the Jamaratul Uqba, Qurbani, cutting of hair and tawaaf. These are to be performed in the prescribed order. Some Sahaaba (RA) made mistakes in not maintaining the correct order. They came to Rasulullah (Sallaho Alaihe Wassallam) and explained. And to almost all of them he said that not having stuck to the correct order was no sin. "Sin is to attack the honor and respect of a Muslim."

At the time of Zuhr Salaah Rasulullah (Sallaho Alaihe Wassallam) left with his procession for Makkah to perform Tawaafuz-Ziyaarah. He performed Zuhr salaah in Makkah after tawaaf and then returned to Mina. He also visited the Bi'r-Zam Zam and drank to his fill with Zam Zam. According to some reports he drew the water himself and according to other reports he is said not to have drawn himself and to have said:

"Had I not feared that people will overcome you in conquest, I would have drawn water myself to drink."
What actually could have taken place is that water was drawn many times. At some time wen he was alone Rasulullah (Sallaho Alaihe Wassallam) drew it up by himself and at another time when there was a huge crowd around, he had it drawn for him, Rasulullah (Sallaho Alaihe Wassallam) drank the Zam Zam while standing.

Then Rasulullah (Sallaho Alaihe Wassallam) performed saee between Safa and Marwa. Some reports deny it: the Hanafi accept it.
Returning to Mina Rasulullah (Sallaho Alaihe Wassallam) remained there for days and threw stones at the Jamaraat daily after Zawaal. Some reports also say that he went for tawaaf to the Baitullah every night. Many sermons were delivered at Mina. Once again there appeared these kind of farewell words:

"Perhaps I shall not again meet you here in future."

Surah Nasr (Iza Jaa'a Nasrulllahi) was revealed. Some reports say it was already revealed in Madinah before this time. After this revelation the Rasul (Sallaho Alaihe Wassallam) used to say that in this chapter he was given news of his coming death, which was near at hand. On the Tuesday 13th of Zil Haj after having thrown the last Jamaraat they left Mina or Makkah. Outside Makkah at Mahaaab (also called Bat'haa or Khaif bani Kinana) Rasulullah (Sallaho Alaihe Wassallam)'s slave Hazrat Abu Raafi (RA) had erected a tent and here Rasulullah (Sallaho Alaihe Wassallam) stopped to spend the night. Here he performed Zuhr, Asr, Maghrib and Esha salaahs. Than he rested for a while. This place was the one where in the 6th year of Islam the Infidels of Makkah had made an agreement among themselves to boycott the Muslims and Banu Haashim and to have no dealings with them whatsoever. No buying, selling, marriage, meeting etc. until such a time that Banu Haashim, the family of Rasulullah (Sallaho Alaihe Wassallam), delivered him into their hands to deal with him as they saw fit. Their intention was to kill him. At this spot that agreement was written and

signed. It is a well-known story and all know what the outcome was. Now Rasulullah (Sallaho Alaihe Wassallam) was sitting at the same place as the conqueror.

After resting for a while Rasulullah (Sallaho Alaihe Wassallam) led his companions for the farewell tawaaf. On this evening too he sent Hazrat Aa'isha (RA) with her brother Hazrat Abdur Rahmaan (RA) for an umrah to Tan'eem. When they had performed that and returned to Muhasaab, the command was given for the return to Madinah.
On another point the ulama are not agreed. Did Rasululllah S(Sallaho Alaihe Wassallam) enter the Ka'bah on this Haj or not. We know definitely that he did enter but some ulama say it was at the time of the Conquest of Makkah. Some ulama say that before leaving for Madinah Rasulullah (Sallaho Alaihe Wassallam) performed Fajr salaah in Makkah, wherein he recited surah Toor and then left Makkah on the morning of Wednesday 14th Zil Haj in the year 10 Hijri. On the 18th Zil Haj Rasulullah (Sallaho Alaihe Wassallam) stopped at Ghadeer-Kham, near Juh'fa and there ascended a lofty place to deliver a sermon. In this sermon he also extolled the virtues of Hazrat Sayidna Ali (RA) This is the moment which the Rafihis (the Shias) have mistakenly called Eid of Ghadeer. Hazrat Sayidna Ali (RA) used to say:
"With regard (to their relationship) to me two groups had gone astray viz. Those who exceed all bounds in their love for me and those whose excessive hatred exceeded all bounds."

(See Tarikh al Khulafa as reported by Haakim; reference here is to the Shias and Kharijis).

The procession spent the night at Zul Hulaifa. After performing Fajr salaah they entered Madinah of Maaras while reading this duaa:
"We return, seeking repentance and worshipping Allah while we indeed praise our Lord."

In the year 1342 Hijri I wrote a booklet on the Hajjatul Widaa. (The farewell Haj) in Arabic wherein I complied all the different reports into one complete continuous report of the Haj of Rasulullah (Sallaho Alaihe Wassallam). Therein I also noted the source of each incident, discussed the fiqh aspects and noted the original source of every Hadith. It is from that book that I have copied this portion concerning the Hajjatul Widaa. (This book has now been printed both in Arabic and in Urdu-Translator)

After Haj Rasulullah (Sallaho Alaihe Wassallam) lived for two more months before he passed away. Hazrat Abi Bakr (RA) became the first Khalifa.

During his first year of Khilaafat, he himself did not go for Haj but appointed Hazrat Umar R.A as the leader of pilgrims (Ameerul-Haj) to Makkah. The following year he led the Muslims himself for Haj. When Hazrat Abu Bakr (RA) passed away he was followed by Hazrat Umar (RA) as the second Khalifa, who in the first year sent Hazrat Abdur Rahman bin Owf (RA) himself led the Hajis. In fact during the last year of his Khilaafat he went out of his way to take the women folk from the household of Rasulullah (Sallaho Alaihe Wassallam) for Haj. When Hazrat Uthman (RA) was chosen as the third Khalifa he also did not go for Haj in the first year i.e. 24 Hijri and appointed Hazrat Abdur Rahman bin Owf (RA) as Ameerul Haj. Then from 25 A.H. to 34 A.H. he led them himself. When he was imprisoned in his house, Hazrat Abdullah bin Abbaas (RA) was appointed Ameerul-Haj.

Although Hazrat Sayidna Ali (RA) performed Haj on numerous occasions before his Khilaafat, he was never able to perform Haj afterwards as a result of his pre-occupation with wars, e.g. Battle of Jamal, Battle of Siffeen etc.

And now having come so far ii wish to end this book with a few incidents from the lives and Haj of the saintly elders of Islam that these may be examples and warnings to us all.

## Story No. 1: (Episode)

Hazrat Zun Noon Misri (RA) says: "I was once performing tawaaf around the Ka'bah. Everybody's eyes were fixed on the Ka'bah when suddenly a man approached the Ka'bah and prayed:

"O my Lord, I am Your poor servant who is astray from Your court and who has run away from Your door; I beg of You that thing which is nearest to You and I beg of You that I be allowed such worship of You which You love most: O Allah I beg of You through those saintly ones and Your Nabis that You grant me to drink the wine of Your love; O Lord remove from me the ignorance that prevents me from reaching knowledge (Ma'rifat) of You that I may eagerly reach unto You, and converse with You silently in my desire."

Thereafter having said this prayer, he cried bitterly for a long while. He cried so much that his tears fell on the ground. Then suddenly he started laughing and went away. Hazrat Zun Noon Misri (RA) says: " I followed him and thought within myself that this man must either be a perfect sufi or a madman. He went out of the mosque towards the outskirts of the town. He became aware of me and said: "What do you want? Why do you follow me; Please leave me alone."

I said: "May Allah have mercy on you. What is your name?"
He replied: "Abdullah (servant of Allah)."
I asked: "What is your father's name?"
He replied: "Abdullah (Servant of Allah)"
I asked: "Everyone is a servant of Allah. But what is your real name."
He replied: "My father name me Sa'doon."
I asked: "Are you then not he who is know as 'Sa'doon, the mad one?"
He replied: "Yes, I am he."
I asked: "Who are those saintly ones through whom you prayed to Allah?"
He replied: "They are the ones who walk towards Allah in a similar manner as he who walks that has made the attaining of Allah's love their aim in life. And they have separated themselves from this world in the same manner as him whose heart has been snatched away.
Then he continued: O Zun Noon, I have heard you say that you would like to know the Asbaabe Ma'rifat."
I replied: "Yes, for I want to benefit from your knowledge."
Then he recited two couplets in Arabic:
The hearts or the Aarifeen are sunk in the remembrance of the Lord at all times;
And so does the heart become involved that near Him it makes it home.
And I have with such sincerity fallen love with Him;
That nothing can now remove from my heart the love I bear for Him. (Rowdh-23)

## Story NO. 2: (Episode)

Hazrat Junaid Bahgpati R.A says: "Once I went for Haj all alone. I remained in Makkah for a while. It was my habit that whenever it became very dark at night, I used to perform tawaaf. On one occasion like this I was in tawaaf wen I heard a young girl singing this while performing tawaaf:

How much did I not conceal my love, yet it refuses to hide;
And now it has openly proclaimed itself aloud.
When my yearnings increase, my heart shakes on remembering Him;
And when I desire to be near Him, hastily does He oblige by being near me.
When He appears I die in Him and for His sake live again;

And indeed does He cares for me tat ecstasy do I feel.

Hazrat Junaid (RA) says: "I said to her: "O girl, do you not fear Allah? How can you recite such words in this Holy Place?"
She replied: "If I did not fear Allah you would not see me here; for I would then have been lying down fast asleep.
Verily did the fear of Allah send me forth and brought; me here from my motherland.
His love is with me that flea about and its His love that; has caused me to be confused and sad.
Then he asked: "O Junaid, do you perform tawaaf of Allah or tawaaf of Baitullah?"
I replied: "I perform tawaaf round the Baitullah." Then she turned her face to the heavens and exclaimed: 'Subhanallah!' How strange you are! A created being like a stone, performing tawaaf round a stone!' Then she recited a further poem:
They seek Thy nearness while performing tawaaf round stones;
Indeed are their hearts harder than stones.
Indeed are they troubled and confused; as they imagine themselves near to Thee.
Were they true in their love, they would forget their own attributes; and only concern themselves with attribute of Thy love.
Hazrat Junaid (RA) says: "On hearing these words from her, I fell down unconscious and when I woke up she was gone. (Rowdh)

## Story No. 3: (Episode)

Hazrat Bishr al Haafi (RA) says: "On the plain of Arafaat I once saw a man weeping uncontrollably and in this state he recited a few lines thus: "How Great is Allah" free from all faults; even though we should express thanks to Him by performing sujood on thorns and heated needles, then too we shall never be able to praise Him for one tenth of His favors. No, not one hundredth of one hundredth thereof."

Then he quoted:
"Lord, how often have I not sinned against Thee and never remembered Thee while in my sin;
and Thou, O Lord, have ever remembered me in unseen ways.
How often, Lord have I not in ignorance removed the veil from myself when I sinned;
Yet in Thy grace Thou hast mercy on me and covered my misdeeds.
Hazrat Bishr (RA) says: "Thereafter I lost sight of him I inquired from people as to who he was and was told it was Hazrat Abu Ubaid Khawaas (RA) one of the great saints." It is said about him that for seventy years he never lifted his face up to the sky and when asked the reason he said: "I am ashamed, how can I lift up this sinful face to such a great Benefactor?"
It is something to ponder about that such obedient servants of Allah can be so humble and that in spite of their continuous life in Ibaadat, they can still be so ashamed of themselves before Allah, while the real sinners have no shame. May Allah not deprive us on the day of Qiyaamah from looking at His Holy Countenance and bless us and benefit us through the blessings of His righteous servants. And may Allah cause us to tread in their shadow in this world and to be in the protection of their shadow in the hereafter. (Rowdh)

## Story No. 4: (Episode)

Hazrat Maalik bin Dinaar (RA) says: "When I once went for Haj I met a young man walking on foot. With him he had no means of conveyance, no provisions and no water. I greeted him and he replied. Then I asked him: "Young man from where are you?"

He replied :"I come from Him."

I asked : "Whither are you going?"
He replied : "I go to Him."
I asked : "Where are your provisions for the journey?"
He replied : "It is under His guarantee."
I said : "This is an arduous journey which cannot be undertaken without food and water for The way. You must surely have something!"
He said :"When I started this journey I took with me five letters as food for the way. They Are the Holy words of Allah: Kaaf, Haa, Yaa, Ain, Suaad.
I asked : "What do you mean?"
He replied : "Kaaf stands for Kaafi, which means He who is sufficient as Sustainer and Maintainer. Haa means Haadi, which means Guide. Yaa stands for Mo'addi, means He who grants refuge. Ain stands for Aalim meaning All-Knower. Suaad stands for Saadiq, which means He who carries out His promise. Hence how can such a person perish whose companion is Kaafi, Guide, Refuge, All-Knower and Truthful. With such companionship, what provisions are needed?"

Hazrat Maalik (RA) says : "Hearing him speak like that I intended giving my shirt to him but he refused it and said: "Dear elder, it is better to remain naked than to acquire worldly shirts. For all halaal possessions one shall be called to account and for every haraam possession one shall be punished." When evening came he lifted his face up to heaven in prayer: "O Thou most Holy Lord who is pleased at the obedience of servants and who does not diminish in rank at the sins of others, grant to me that thing which pleases Thee-obedience. And forgive me for that which cause Thee no harm. (sin)"

Later when the Hajis put on ihraam, and the air re-echoed with their 'Labbaik', he remained silent. I asked him: "Why do you not recite the Talbiya?"

He replied: "I fear that on reciting 'Labbaik' a reply from on high may be heard 'Laa Labbaik, Laa Saadaik' Your cry is not heard and we do not turn to you in pleasure."

Thereafter he disappeared from my sight and all along the way I did not see him. At last I saw him again at Mina. There he recited some lines of poetry:

Should that Beloved desire that I shed my blood, then He may shed it inside this haram as well as outside it.
By Allah, should my soul realize with whom it is connected?

Then instead of on my feet, on my face I shall gladly stand in His presence.

And blame me not for this love for Him, for if thou knowest the thing I see then surely will you never speak.
On the morn of Eid their sheep and goats they offer while my Lord my very life did sacrifice. Their Haj they have made and offer they brought. And I for His sake my life did give.

Then he recited this duaa: "O Lord, people have brought their animals to sacrifice for Thee. Lord, I have nothing except my life, which I offer to Thy door. Do kindly accept it."

Immediately thereafter he uttered a piercing cry and fell down, dead. From the unseen came a voice: "This is Allah's friend and Allah's martyr."

Hazrat Maalik (RA) says further: "I performed his ghusl and dressed him in his kaf'n and buried him. Throughout the night I was troubled, thinking about him. Then I feel asleep and saw him in a vision, I asked him: "What did Allah do to you?"

He replied: "I have gained a reward like that of the martyrs of the Battle of Badr-nay even more."
I asked : "But why more than them?"

He replied: "They died at the swing of the swords of infidels while I died by the sword of Allah's love." (Rowdh)

This does not mean that his rank was higher than the Badr Martyrs. He could have excelled them in only one aspect. Because they were companions of Rasulullah (Sallaho Alaihe Wassallam) which puts them away above this young man.

### Story No. 5: (Episode)

Hazrat Zun Noon (RA) relates: "On one Haj journey I met a young man in the desert who was also going the same way. He was a most handsome youth, shining as the full moon and the love for Allah drove him along .I took him under my care and said. "This is a very long and arduous journey."

In poetic manner he replied:

For them that are lazy and have no urge this journey is arduous; and for them that are filled with Allah's love it is a pleasure not far.

### Story No. 6: (Episode)

When the famous saint Hazrat Shibli (RA) arrived at Arafaat he remained quite and not a word passed his lips. Later he left for Mina and as soon as he passed the borders of the haram, tears started flowing from his eyes and he said: "I depart from here having stamped my heart with the seal of Thy love. That none save Thee may enter if afresh. Oh that I now may close these eyes of mine and till I behold the sight of Thy Countenance Divine; No other sight my eyes refresh; Among friends there are those who are for Thee alone and there are those who have others to share their friendship; But when tears flows down the cheeks then it is obvious who are the ones that are truly crying and who are pretending to cry." (Rowdh)

Perceive deeply,
The difference between;
An enemy and lover are;
Some pretend to be made,
And some are truly mad.

### Story No. 7: (Episode)

When Hazrat Fudhail bin Iyaadh (RA) was on the plain of Arafaat he too remained silent and only when the sun had set did he say: "O Allah, even though You may have forgiven me, still I bewail the wretched of my condition." (Rowdh)

### Story No. 8: (Episode)

Hazrat Ibrahim bin Mahlab (RA) says: "While making tawaaf, I once saw a young girl hanging onto the Ka'bah's cloth crying out: "O Allah for the sake of Thy love for me, strengthen my heart."

I asked her: "Dear maiden, how do you know that Allah loves you?"

She replied: "I know that by the favors He bestows on me. To bring me to Islam, He sent the Muslim army, on which he spent so much money. He brought me forth from under the yoke of the infidels and converted me to Islam and granted me knowledge of Him, whereas before I did not know of Him. O Ibrahim, is this not His love?"

I asked her: "How much do you love Him?"
She replied: "I love Him more than anything else."
I asked her: "How is that love?"
She replied: "Sweeter than the sweetest wine, more pleasurable than the fragrance of the essence of roses."
Then she recited:
How can that man knows patience whose heart is filled with restlessness.
Whose tear shedding eyes have become useless through weeping constantly?
Whose body burnt by the flaming fire of His love now lean and weak does lie?
What I the cure for an illness as this? And the end of a love likes this;
Can only be hard, especially so when arrows of Mercy He lets loose." (Rowdh)

## Story No. 9: (Episode)

Hazrat Maalik bin Dinaar (RA) says: "I once saw a young man of very saintly countenance. Tears were continuously flowing from his eyes. I immediately recognized him as one whom I had seen in Basra some time before. Then he was in a wealthy position. Now he seemed destitute and starving. On seeing him tears came to my eyes to think how he was before, and how he was now. He recognized me and we greeted each other. He said to me: "O Maalik; pray for me. Remember me in your most earnest prayers. Perhaps Allah will have mercy on me in my present condition and forgive my sins."

Then he recited the following verses:
When the Beloved turns to thee then remembers me to Him;

And tell Him that never this heart is free of His remembrance.
Perchance on hearing the mention of my name.
He shall inquire about me.

Hazrat Maalik (RA) continues: "Having recited these lines he went away. The time of Haj arrived and while sitting in the Holy Haram once I saw a crowd of people around a man, crying uncontrollably. As a result of his hysterical crying people found difficulty in performing tawaaf. I went in that direction and behold it was the same young man. This made me very happy and I said: "Praise be to Allah who has granted you your wish." Thereupon he again recited some lines:

People fearlessly proceeded to Mina and there, their heart felt desires received,
They begged to Allah their deepest wish,
And true to promise He granted them,
And through their sincere repentance did He grant protection against all inequity.
The Saqi gave them to drink and when they asked: "who is the Saqi?" he said: "I am Allah, call you on Me, I am your Lord, Mine alone is Glory.
Exaltedness the Kingdom and praise."
Hazrat Maalik R.A continues: "Tell me what happened to you?" He said: "I have been most fortunate for Allah had called me here and here I am present. Whatever I begged of Him, I received."
Then he recited a few lines thus:

When my Beloved called me I called out "Blessed am I?"
How great the ecstasy of Thy love.
By Thy truth do I swear, Thou art the goal, the object.
That I seek; For the sake of fulfilling Thy desires do they blame me.
Yet let them blame.
For me there is no longing save to be with Thee.
And when here in the city I be, I do not remember anyone save Thee.
Hazrat Maalik R.A says: "After this he commenced the tawaaf and thereafter I never saw him again, neither do I know what happened to him. (Rowdh)

## Story No. 10: (Episode)

One saintly person relates: "Once during a very hot season I went for Haj. Somehow, when we had reached the desert of Central Hijaaz I became separated from my caravan and lost my way. I fell asleep and when I awoke I saw a man some distance away. I ran in his direction. It was a very young man whose beard did not even start growing. He was an extremely handsome young man. When I greeted him, he replied: "O Ibrahim, Wa'laykumus Salaam."

On mentioning me by name, I was greatly confused and surprised and asked: "Respected young man, how do you know my name?"

He replied: "Since I received (maarifat) knowledge of Allah, I have not been ignorant and since I have joined with Him I have never left Him."

I asked: "What has brought you here, in this extreme heart of the desert?"

He replied: "O Ibrahim, apart from Him I have no love for anyone else; neither have I made anyone else my friend and companion; now I completely turned to Him alone and Him alone do I consider worthy of worship."

I asked: "Whither comes your food and drink?"

He replied: "By Allah, I fear your destruction under these conditions."

Thereupon his eyes filled with tears which appeared like pearls as they rolled over his cheeks and he said:
"Who can frighten me of destruction in desert with All its dangers; when in fact I travel herein towards my love in whom is my faith?

My love for Him has made me restless and my longing drives me forth.
And he who loves Allah can never fear another.
And when indeed hunger pangs arrive, I fill myself remembering Him;
And while His praises I sing no thirst shall touch me ever.
And when I weaken, His love will take me from Hijaaz to Khorasaan.
So blame me not for my youth for all that has to be, has come."
I asked him: "By Allah, what is your correct age?"
He answered: "You have indeed sworn by someone, who is indeed great in my sight. My age is twelve years. O Ibrahim why do you have to ask me my age?" |

I answered: "I ask because your words have intrigued and surprised me."

He said: "praise be to Allah Who had bestowed great favors, and through His special favors He has made some higher in rank of virtue than others."

Hazrat Ibrahim (RA) says further: "The beautiful words of wisdom spoken by this extremely handsome and virtuous boy really filled me with wonder. Thus I said: "Glory be to Allah: What beautiful figures He created." For a time he kept his head bowed. Then he lifted up his face, looked at me intently and read these lines:

"If I enter Hell, then I am destroyed. So of what use will this shine and beauty be. For then shall my outward virtues be the cause of my sojourn in torment and hell.

In woe and wailing will I stay in hell and the Lord shall say: "O thou worse of slaves: against Me have you sinned and Me did you oppose. My Command did you transgress and My Covenant did you forget. And so did you forget your meeting with Me."

He continued: 'O Ibrahim, you will see that day when the faces of the righteous shall shine like the full moon, when Allah shall remove from Himself the Curtain of light; then shall the obedient ones become so dumbstruck in wonder that no favor will afford pleasure like that moment. Then will Allah cover those obedient ones with joy while their faces will shine with pleasure."

Then he said: "Discarded indeed is he who is cut off from friends; and whoever has joined with his Lord has gained indeed."

Thereafter he asked me: "O Ibrahim, have you been left behind after losing your traveling companions?" I replied: "Yes, that is how I was left behind. I beg of you to pray for me; that I may again meet my friends."
He lifted his eyes to heaven and softly whispered some words as if in prayer. Immediately, I felt sleepy or some form of unconsciousness overtook me. When I next opened my eyes as I regained consciousness, I found myself sitting on my camel traveling in the midst of my friends with the caravan. I heard my companion on the camel say to me: "Watch out, be careful that you do not fall from your camel." There was no sign of the youth. When we entered Makkah, I saw him hanging onto the cloth of the Ka'bah while reciting these lines:

"I have come to visit this house and ecstatically hold onto the Ka'ba's cloak.

But whatever secrets and deepest words the heart doth hold, only Thus knows.

On foot have I come, without transport, for in spite of my youth I am overcome by love. Since infancy when love I did not yet perceive, have my love for Thee overflowed.

And when they blame me for this love, then let me be an infant in love.

Lord, when my death does overtake me, for sure with Thee shall I be joined.

Then he fell down into sajdah in ecstasy and remained thus for a long time while I looked at him. After some time I went to him, shook his body and found to my consternation that he had died.

Hazrat Ibrahim (RA) says: "At his death I felt very sad. I hurried to my place of residence to fetch a cloth for his kafan and took with me two helpers to assist in burying him. When we came to the place where I had left his body, there was nothing. I inquired but no Haji could tell me anything. I thus understood that Allah had hidden his body from the eyes of men. I therefore went home and as I fell asleep, I saw a vision. There I saw him in front of a very large gathering of people. He was so handsome and shone as the full moon."

I asked him: "Did you not pass away?"

He replied : "Yes, indeed I have died."
I said : "I have searched for your body, that I may dress the kafan and bury it, but could not find the body."
He replied: "O Ibrahim, I was dressed and buried by Him who took me forth from my birth place, made me love Him and separated me from my beloved relatives. And He has not made me in need of anyone's help."
I asked: "And what has Allah done to you?"
He replied: "Verily did Allah bring me in front of Himself and asked me what I wanted. I replied: 'Lord, Thou art the object of my search. Thou art my goal. Then Allah said: "You are indeed my true servant and nothing shall prevent you from getting all that you desire. Ask: it shall be given to you.' I replied: "O Allah, I desire that Thou accept my intercession on behalf of everyone living at this time.' Allah granted me that."
Hazrat Ibrahim (RA)says: "Then this body in my dream took leave of me by shaking my hand and I woke up. I completed my Haj but could not get this youth out of my mind. Thinking of him made me extremely restless. In that frame of mind my caravan and companions took the journey homewards. All along the way, my companions used to say to me: "O Ibrahim, we are amazed and surprised at the wonderful smell of scent from your hands."

It is said by the narrator of this story that Hazrat Ibrahim (RA)'s hands used to continue to smell so fragrantly until he died. (Rowdh)

## Story No. 11: (Episode)

Hazrat Ibrahim Khawaas (RA) says: "Once in the company of a large group, I went for Haj. We were all on foot. Suddenly I found the urge to be alone and travel alone. Thereupon I left my companions and went along a route not generally used. For three days I traveled, not worried about food and drink, nor any other needs. After three days and nights, I happened to reach a most luxuriant area, green and fertile, with delicious fruits. In the center of all this was a fountain. I was so overcome by the beauty of this sight that I thought it must be paradise. As I stood admiring the surroundings, a group of people came along dressed in cloaks and beautifully colored dress. They came and stood around me as they greeted me; then I realized that they were not humans but Jinns. One of them said to me: "We have a certain difference of opinion among ourselves which we would like to have settled. We are of those Jinns who heard Rasulullah (Sallaho Alaihe Wassallam) recite the Holy Word on the eve of the Oath of Aqabah. His voice made us free from all worldly endeavors and Allah has adorned for us this beautiful place."

I asked: "How far is this place from the spot where I separated myself from my fellow travelers?"

Smiling one of them replied: "O Abu Ishaaq! Allah has in wisdom not allowed anyone from your kind to enter this place except one young man who passed away here.

Look! Here is his grave!"

I saw the grave, which was situated, next to a pond. Around it was a beautiful little garden wherein I saw such beautiful flowers as I had never seen before. Then the same Jinn continued:

"Between here and where you left your fellow travelers, is a distance which will take years to travel across." I said: "Kindly tell me about the young man."

One jinn said: "while we were sitting here near this fountain one day, discussing love of Allah, a young man suddenly appeared. He greeted us and we replied. Then we inquire of him:

"Young man where are you from?"

He said: "From Nishapur."

We asked: "How long ago did you leave your home town?"

He replied: "Seven days."

We asked: "For what reason did you leave there?"

He replied: "I have heard the word of Allah which says:

"And return to your Lord and surrender to Him before the punishment overtakes you. Then you shall not be helped."

We asked: "What is the meaning of Inaabat (return) and Azaab (punishment)!"

"He started to explain when suddenly he uttered a loud cry and died. We buried him here."

Hazrat Ibrahim (RA) continues his story: "this story filled me with amazement. Then I approached the grave and on the head side of the grave I saw very large (narcissus) flowers; and on the grave I found these words written:

"This is the beloved of Allah killed by his sense of honor."

On the large leaves of the flowers was written the meaning of Inaabat. I read it. The Jinns asked me the meaning thereof and I explained to them. On hearing my explanation they became extremely pleased, and joyfully they stood around. Then they said:

"This is the point regarding which we had a difference of opinion."

Soon afterwards I fell asleep and when next I woke, I found myself near the Mosque of Aa'isha at Tan'eem outside Makkah. On my clothes I found a banquet of flowers. The flowers remained with me for on year without changing or withering in any way. Then suddenly they just disappeared."

## Story No. 12: (Episode)

A group of merchants once traveled to Makkah for Haj by boat. Along the way the boat broke down. The time for Haj come very near. One of the merchants carried with him goods to the value of 50,000 dirhams, left all his goods on the boat and left his partners enroute to Makkah. His companions advised him against it saying that he could possibly sell some of his goods if he stayed behind but to this he replied:

"By Allah I swear, even though I should receive the whole world, still will I not prefer it above this opportunity of performing Haj. There in Makkah I shall meet the Auliyaa (saintly friends of Allah); and whatever I have already experienced and seen of these people, I can never explain."

His fellow traders asked: "Tell us, what did you see about them."

He explained: "We were en-route to Makkah to perform Haj. Water became very scarce and we all suffered great thirst. At exorbitant prices did we have to buy water. On a certain day almost dying of thirst, we searched the whole caravan for water but found not a drop. At no price could it be bought anywhere. I felt as if I was dying. A short distance away we found a faqir who carried with him a spear and a bowl. He pierced his spear into the earth and water gushed forth from under it. This water ran into a pond. I drank myself to the full from this pond and filled my skin bag. Then I went to inform my companions. They also came, drank and filled their bags. Yet the pond remained as full as ever. Can one stay away from such a place where such people gather?" (Rowdh)

(Hazrat Ibn Arabi (RA) also mentioned this story his 'Muhaadraat'. He says further that this merchant's goods were worth 50,000 dinars (pounds) of which one pearl alone was worth 4000 dinars.)

## Story No. 13: (Episode)

Hazrat Abdullah Jowhari (RA) says: "During Haj I once fell asleep at Arafaat. I saw two angels in conversation near me .one of them asked:

"How many Hajis are present this year?"
The second replied: "Only six"
The other replied: "There are six lakhs (six hundred thousand)"
The first one asked: "From how many of them did Allah accept his Haj?"
Abu Abdallah says: "hearing this I was very much distressed and in grief. I felt like beating myself out of sorrow, and started to cry bitterly for my own wretchedness. Just then the first one asked again: "And what did Allah do to whose Haj had not been accepted?"
The second replied: "The Noble Lord had looked at them in Mercy and through every one of these six he had also accepted one hundred thousand. This is indeed Allah's favor which He bestows on whomsoever he pleases."

(A similar story is also related about Hazrat Ali bin Muwaffaq (RA) in Chapter I, hadith 6).

## Story No. 14: (Episode)

Hazrat Ali bin Muwaffaq (RA) says: "I was once sitting in the Holy Haram in Makkah at such a time that I had already performed Haj sixty times. Through my mind there passed a thought that sixty pilgrimages were quite enough, and that I shall not come again. How much longer shall I continue to cross this vast uninhabitable desert? At that though I suddenly became drowsy and fell asleep. A voice spoke to me:

"O Ibn Muwaffaq, when you invite people to your house, you call such people with whom you are pleased. Blessed indeed are these whom Allah has called and placed in elevated ranks."

Then these lines were recited:

"Those who love Me do I invite to visit Me and no one else;

They have come to my house with honor. So blessed are those noble folk and blessed is He;
Who has invited them." (Rowdh)

## Story No. 15: (Episode)

Hazrat Zun Noon Misri (RA) says: "One day I saw a young man performing ruku and sujood at the Ka'bah numerous times. I asked him: "Young man, I see you continually busy with much salaah?"

He answered: "I beg permission of Allah to return home and here await His answered."

Just then I saw a piece of paper falling from above which landed on the ground near him. On it was written: 'This is from Allah, the Mighty the Forgiving to His true and grateful servant. Return homewards while your previous and future sins are forgiven."

## Story No. 16: (Episode)

Hazrat Sahl bin Abdullah (RA) says that it is humiliation for a saint to mix a lot with people and it is honor to him to remain aloof and in solitude. He says: "I have seen very few saints who do not prefer solitude. There was a saint called Hazrat Abdullah bin Salih (RA) to whom Allah had bestowed many favors and granted many gifts. He used to stay away from people and traveled alone from town to town, till at last he came to Makkah. There he stayed for a long while I said to him once; ' I see that you have stayed long in this place.' He replied: "why shall I not stay here long? I have not found any town like this where such countless blessings and mercies descend. Here angels descend by day and by night. I have seen some wonderful things her. In various forms do the angels perform tawaaf of the Baitullah and this never ends. If I should relate all the wonders that I have seen here, then those who have no true faith will not be able to bear it."

I said: "By Allah, tell me some of the wonders that you have witnessed here.'

He said: "Every saint whose saint-hood is correct and complete gather here every Thursday evening (Friday night.). It is to see these people that I remain here. Among them I once saw someone called Hazrat Maalik bin Qasim Jeeli (RA) From his hand I got the smell of cooked meat and I said to him: "it seems as if you had just eaten before you came."

He replied: "Nay, (I seek Allah's forgiveness) for one whole week I have not eaten anything. Actually, I have just fed my mother and then come hither in a hurry so that I can perform fajr salaah with this gathering."

Hazrat Abdullah (RA) says further: "The distance between Maalik's home and Makkah is reckoned at 900 farsakh and one farsakh being equal to three miles, it means he traveled 2700 miles to be present here." Hazrat Sahi (RA) says, then Hazrat Abdullah R.A asked me. "Do you believe my story?" and I replied: "Yes, I do." Then he said: "Alhamdulillah, I have found one Mu'min person."

(Some elders have related that they had come across Angels, Nabis and saints while performing tawaaf round the Ka'bah. This happens especially on the night preceding Friday, Monday and Thursday.) (Rowdh)

## Story No. 17: (Episode)

It is related that Hishaam bin Abdul Malik, before he became the Khalifa once performed tawaaf. Numerous times did he try to kiss the Hajarul Aswad, but because of the vast crowd he could not do so. Then Hazrat Sayidina Aabideen (RA) the son of Hazrat Ali (RA) who was the son of Hazrat Imam Husain R.A came along to kiss the Black Stone and all at once everyone moved away so that he could do so in peace and comfort. Someone asked him: "Who is this person, (that is so honored)?"

Hishaam knew who it was but would not say because of the ill feeling borne by Banu Umayya towards the family of Rasulullah (Sallaho Alaihe Wassallam) household. Thus he said: "I do not know."

The famous Arabic poet Farazdaq who was present then stepped forward and said: "I know who he is." Then he read the following poetic verse:

He is the son of the most virtuous of men,
This is he, who is God-fearing, holy and a leader,
This is he whose footsteps all Makkah knows,
Whom the Ka'bah knows, the Hill and the Haram.
This is he that when he moves to kiss the Hajar, indeed does the Hajar almost move to receive his hand.
Never said he Laa ( no) to anyone save in the Kalima,
Had it not been for that, never would he say it?
When noble Quraish sees his like they exclaim; this is the holder of true nobility.
When the saintly assemble, he is their imaam.
And when asked the best of them, to him they point.
This O Hishaam, is the son of Fatima if you know not.
Through his grand father was prophethood sealed.
And never be thy denial of him a fault with him,
Him who is known amongst Arab and Ajam.
In modesty does he cast down his eyes; and in awe of him do men look down before him.
And then they speak not save when he smiles.

It is said that when Hishaam heard this praise of Hazrat Sayidina Zainul Aabideen (RA), he became so angered that he had Farazdaq imprisoned.

Hazrat Zainul Aabideen (RA) was indeed a very saintly, noble person. So many are the incidents illustrating his noble qualities that it is difficult to mention them all. He used to perform one thousand nafl salaah daily. When he performed wudhu his face used to turn yellow. And when he stood ready for salaah his whole body started trembling. Someone asked the reason for that and he replied: "Do you not realize in whose presence I stand?"

Once while in sajdah, his house caught fire. He, however continued his salaah as if nothing happened. When he completed his salaah people had already extinguished the fire. Someone asked him about it and he said: "The fear of a much greater fire (jahannam) did not allow me to be distracted."

It was a noble habit of his to disguise himself at night and go secretly to people's houses to help them and many households only subsisted through charitable gifts, while they never knew where it came from and who this person was. It was only after his death that they knew who the generous giver was. Then it was discovered that one hundred households were maintained by him. For this reason Farazdaq did not exaggerate when he recited those lines. (Rowdh)

Hazrat Imaam Malik (RA) says: "Of all the people that I have known among the Hashimi family, hazrat Zainul Aabideen (RA) was the most virtuous.'

Hazrat Saeed bin Mussayyib (RA) says: "I have not seen anyone more righteous than him."

In spite of all that, when he put on his ihraam for Haj, his face used to turn yellow out of fear, so much so, that he could not utter the Labbaik.

Someone asked: "Why did you not recite the Talbiya?'

He replied: "I fear that when I say it, and answer of Laa Labbaik will be heard."

People insisted that he recite the ward, because it is necessary to recite it, whereupon he obliged. As the words went forth from his lips, he fell down from his animal unconscious. And so it continued until the end of the Haj.

Hazrat Imaam Malik (RA) relates: 'When Hazrat Zainul Aabideen (RA) intended to recite Labbaik, he fell down from his camel unconscious and broke a bone." (Tahzeeb)

Many words of wisdom are also quoted from him. It is reported that he said:

"Some people worship Allah out of fear. Some worship Him for His great reward. This is the Ibaadah of merchant. The Ibaadah of the free ones is the Ibaadah of those who are grateful."

Hazrat Sayidina Baaqir (RA) his son said: "My father, Hazrat Zainul Aabideen (RA), advised me not to associate with five types of people, not even to have them as fellow travelers on an journey.

Firstly the evil one who will sell and betray you in exchange for a morsel of food or even less. I asked him what is the meaning of even less and he said: "He will betray you in the hope that he will receive something and in the end receive nothing."

Secondly, the stingy one, who when you are in dire need will avoid you.

Thirdly, the liar, who is like the sand of the desert, from afar it, appears to be water. Things, which are near, he will show to be far and those things, which are far, he will show as near.

Fourthly, the foolish one who although intending to be of benefit causes harm. It is said, the cleaver enemy is better than a stupid friend.

Fifthly, that person who cuts himself off from his family. Stay clear of him because thrice in the Qur'an have I found these people mentioned as cursed." (Rowdh)

## Story No. 18: (Episode)

When Hazrat Sayidina Imaam Baaqir (RA) arrived for Haj and he saw the Ka'bah, he uttered a loud cry and wept loud. People said to him: "Everyone's eyes fall on the Ka'bah and yet you cry so loudly?"

He replied: "Perchance Allah will have mercy on me through this crying and I may succeed thereby on the day of Qiyaamah." Then he performed tawaaf and having done that he performed salaah at the Maqaam-e-

Ibrahim. In the sujood he wept so much that the ground under his face became wet with tears. He said to one of his companions: "I am in great grief and my heart is greatly troubled."

They asked: "Why are you grieved?"

He replied: "When Allah's Deen enters into the heart of anyone, it makes the heart free of everything else save Allah. Yet we keep it full of this world. What is this world save this animal on which I ride, these clothes I wear, this my wife that I have met, this food that I eat-Things with which this mind of mine gets occupied. This grieves me." (Rowdh)

### Story No. 19: (Episode)

Hazrat Laith bin Saa'd R.A says: "in the year 113 A.H; I went to Makkah on foot to perform Haj. One day at the time of Asr salaah I climbed onto Mount Abu Qubais where I saw a man sitting and making duaa. So many times did he utter the words: "Ya Rab" (O Lord) that it took his breath away. Then he stated uttering "Ya Rabbaah" (O, my dear Lord). This too he did until he was out of breath, then he went over to saying: "Ya Hay, Ya Hay" (O, the living One). Then: "Ya Rahmaan" (O, Beneficent One), and then Ya arhamar Raahimeen', (O, most Merciful of all Merciful Ones)."

The he said: "O Allah, I desire to eat grapes; so grant me of that; and my clothes are worn out too."

Laith (RA) continues: "I swear by Allah! The words had hardly left his lips when I saw a basket of grapes by his side, and two cloaks. This astonished me; for no-where around were grapes seen growing.

He was about to start eating the grapes when I said to him;
'I have a right to be your partner in eating that'
He replied: "how is that?"
I said: "when you prayed, I said Aameen Aameen.

He replied: "Very well, come and eat but do not take anything of it with you.

I approached and ate with him. It had such a delicious taste; as I had never tasted before in my life. It was such a wonderful type of grape; without seeds. I ate myself to the full, yet the basket remained as full as ever. Then he said: " take anyone of these two cloaks that you like."

I replied : "that I was not in need of clothing."

Then he asked me to excuse him while he dressed himself, I moved away. He wrapped the one piece of cloth around his lower body; like lun'gi; and the other piece over his upper body. Then being clothed he descended the mountain while I followed him.

When he came between Safaa and Marwa a begger said to him: "O son of Rasulullah (Sallaho Alaihe Wassallam), give these clothes to me; may Allah grant you a pair from paradise." He gave the clothes to the begger. Hearing the beggars words I asked him; 'who is this generous person? He replied: 'He is Imaam Ja'far as Hazrat Saadiq (RA)

Then I turned to listen to some of his words but by then he had gone and was nowhere to be seen. Hazrat Imaam Ja'far (RA) is the son of Hazrat Imaam Baaqir (RA) about him hazrat Imaam Maalik (RA) says: "I have visited him on numerous occasions and always found him buy with one of these Ibadaat; salaah,

recitation of the Qur'aan or fasting. He never quoted any Hadith except when in the state of wudhu." (Tah'zeebut Tah'zeeb)

Hazrat Sufvaan Thowry (RA) says: "I heard hazrat Ja'far (RA) saying; 'In these days complete safety is difficult to find; and if it is found in anything, then it lies in remaining unknown. And if not in that, than in solitude. However solitude is not as effective as in being unknown: and if it is not in that than in solitude. However solitude is not as effective as in being unknown: and if it is not found in that: then in keeping silent. Yet silence is not equal to solitude. And if not in silence: then in the words of advice from saintly elders. The fortunate one is he who finds solitude in his own self."

Hazrat Ja'far (RA) reported a Hadith wherein Rasulullah (Sallaho Alaihe Wassallam) said: "Whosoever Allah had bestowed with favours, should thank Him for it; and when he is troubled by lack of means he should make a lot of Istighfaar (ask for forgiveness). And when he is in trouble, he should recite 'La hawla walaa Quwata illa Billah." (There is no force to divert: nor strength to conform; except with the will of Allah.) (Rowdh)

## Story No. 20: (Episode)

Hazrat Shaqeeq Baikhi (RA) says that he went for Haj in the year 149 A.H. on the way he stooped in Qadisiyyah, where while observing the beauty of the place and people his eyes fell on a handsome young man sitting alone on one said. He thought within himself: "This seems like a sufi type of person, who could possibly be a burden to others way. I shall go to him, and when I came near to him, he saw me and before I could say anything; he said to me:

"O Shaqeeq,' avoid suspicion as much as possible, for suspicion in some cases is sin."
(Surat Hujuraat: 12)

This filled me with wonder because, although never having met me; he called me by my first name and knew what I held in my heart. Having said these words he walked away. I realized that this must indeed be a very saintly personality; and that I now had to beg his pardon. Hence I hastily followed him but lost sight of him. When we reached Waqisa, I saw him again where he was performing salaah in such a manner that his whole body way was trembling with tears streaming from his eyes. I waited for him to complete his salaah so that I could beg his forgiveness. When he recited the salaah, I approached. As he became aware of my presence he turned to me before I could utter a words; and said:

"And without doubt, I am also He that forgives again and again, to those that repent and do right, who in faith, are ready to receive true guidance." (Surah Tahaa)

Again, just said these words and departed. Within myself I thought: "This must be one of the 'Abdaal' because twice now has he become aware of my thoughts and intentions."

On reaching Ziyala I saw him again standing next to a well with a cup in his hand. Accidentally the cup fell into the well. He lifted his fact up to heaven and recited a couplet in these lines:

"Thou art my Sustainer when thirst chases me; And Thou art my Maintainer when hunger worries me."

Then he prayed: "O my Lord, my Allah, beside this cup, I possess nothing. Do not leave me deprived of it."
Hazrat Shaqeeq (RA) says; "I swear by Allah: the water of the well was raised up to the mouth of the well. He stretched forth his hand and took out the bowl filled with water. With it he performed wudhu and then

performed four rak'ahs salaah, then he gathered sand into the bowl, shook it and ate it. At this moment I approached him and greeted him. He replied, and I said: "Of that which Allah had granted you: kindly give me also to eat." He replied: "O Shaqeeq: The favours of Allah both apparent and hidden are upon us all; so have faith in Allah's goodness."

Then he gave me the bowl from which I ate, and behold; in it I found Sattu as delicious and fragrant as I had never ate in my life. I ate so much that for many days after words I experienced no hunger thirst.

Thereafter till we entered Makkah I never saw him again. At Qubbatush Sharaab I spent the night and there I saw him once more performing salaah in utmost sincerity with tears flowing freely. He prayed for the rest of the night and having performed Fajr salaah, sat down for zikr till sunrise. Then he went to perform tawaaf and came out of the Masjid; while I following him outside the mosque, I was astonished to see him surrounded by slaves and servants who came to honor him; showing him great respect. I asked one of them who this man was and he said to me: "This is Moosa the son of Ja'far as Hazrat Saadiq R.A"

I was surprised and said to myself: "The wonderful things that I have seen could only come from such a Sayyid as he." (Rowdh)

In his Tah'zeeb: Hazrat Ibn Hajar R.A .says that there are numerous stories portraying the great saintliness of Hazrat Moosa Kazim (RA) This is not surprising because they are the stars of the most saintly and noble families in whom Allah has placed such a special character that we unfit ones cannot even understand. Even the lowest of those of the Sayyid family have some special characteristic through the blessing of the holy blood that flows through their veins.

## Story No. 21: (Episode)

Hazrat Abu Saeed Khazaaz (RA) relates that when he entered, the Masjidul Haraam once, he saw a fakir with torn clothes begging. He then thought by himself.

"it is men such as these that become a burden and a nuisance to others."

As these thoughts passed through his mind, the fakir looked towards him and recited this verse:
"Surely Allah knows that which is in your hearts; so fear Him." (Surah Baqar:20)

He felt ashamed at his thoughts and repented. As he walked away the fakir called after him in this verse:
"He accepts the repentance of His servants and forgives al sins." (Surah Shur'aa: 13)

## Story No. 22: (Episode)

One saint relates that he was once traveling towards Makkah with a caravan. An elderly lady was seen walking in front of the caravan. I thought that she did this for fear that the caravan may move off and leave her. I had a few dir'hams which I intended to give her. I went to her and gave her the money and said; 'Take this; when the caravan stops for the night, then come to me. I shall collect some money among the fellow travelers to pay for your conveyance.'

She raised her hand and grasped something, as she opened her hand it had dir'hams in it. This surprised me as she gave them to me and said: "See! You have taken from your pocket; and I have taken from the unseen."
Late again, I saw her where she held onto the cloth of the Ka'bah reciting these lines:

"Besides Thee; O, Beloved of hearts, there is none,

Have mercy on them that visit Thee on this day"
"My patience is ending;
Any my longing for you grows more,
While this heart refuses to love another save Thee".
"For Thou art the object,
Of all my thoughts an desires;
Thou art the goal of my life".
"Would that I know the day of meeting Thee.
Paradise do I desire, not for its bounties;
But because Thy countenance I shall see". (Rowdh)

## Story No. 23: (Episode)

Hazrat Abdur Rahmaan Khalief R.A says: "While traveling towards Makkah for Haj. I once stopped in Baghdad. At that time I was very deeply inclined towards the mystic way of life had discarded everything from my life except Allah.

For forty days I had not eaten, and neither did I visit Hazrat Junaid Baghdaadi R.A I left Baghdad and walked towards Makkah. On the way I came to a well which was filled right to the top; where I found a small buck drinking water. The buck wen away as I approached. I was very thirsty, but as I cam upon the well; the level of the water fell to the bottom.

Disappointed, I continued on my way and said: "O Allah, am I indeed not the equal of a buck in thy sight?" from behind me came a voice: "We have only tested you and you bore no patience. Return and drink of the water. The buck came without a cup and a rope where as you had both these".

When I returned to the well, I found the water had risen to the top. I filled my cup, drank from it and made wudhu. The water never diminished and only finished when I reached Madinah. After Haj I came to Baghdad again. There as I entered the mosque, Hazrat Junaid R.A saw me from after and said: "If you had patience, water would have flowed from under your feet". (Rowdh)

## Story No. 24: (Episode)

Another saint relates that while he was traveling in an un-inhabitant area, he met a fakir wandering about bare headed and barefoot. He was dressed in two worn clothes-a lungi and a top covering. He had no food with him. The saint said to himself: "If only he had with him a bowl or a cup and a rope it would have been so much better because when he needed water he could have drawn from a well in order to perform wudhu and for other needs".

The saint says I went with him. It became very hot and I said to the fakir: "If you throw that cloth which hangs over your shoulders on your head it would be better because then you will be protected from the heat of the sun."

He did not reply and continued walking in silence. After a while I said to him: 'It is so hot, yet you walk without shoes. If you will only accept my advice, then put on my shoes to protect yourself. I shall walk barefoot for a while and then you can do so again."

Then he said: "You are indeed very talkative. Did you not study Hadith?" I said: "Yes, I did". He said: "Did you not read that Rasulullah (Sallaho Alaihe Wassallam) said:

"Of the beauties of a person's Islam, is that he leaves aside that which does not concern him."

Having said this, he kept quiet and we walked along in silence. We walked along the sea. In the meantime I felt very thirsty. He turned to me and asked; "Are you thirsty?" I said: "No" and we walked on. Thirst almost killed me. He asked again: "Are you thirsty?" I replied: "Yes, I am thirsty, but what can you do about it?" Thereupon he took a bowl form my hand and walked into the sea. He filled it with water and gave me to drink. It surprised me very much when I drank it to find the water sweeter than the water of the River Nile, and clearer with a little trace of grass in it. To myself I said in my heart: "this must be a great saint. Now I shall say nothing more. When we reached our destination I shall ask him to take me with him." The moments these thoughts passed through my mind, he looked at me and said: "What would you prefer? Will you walk ahead or shall I walk in front."
Again I thought: "If he walks ahead it is possible that I may not be able to keep up with him and loose him. Therefore it will be better for me to walk ahead of him. So when I would reach a certain place I can sit down and wait for him. There I shall ask him to make me his traveling companion."

As I thought this he said: "Either you go ahead while I sit here and wait or you sit down while I go ahead. We cannot travel together." Saying this he went away leaving me there.

When I arrived at one of the stopping places I heard that at the house one of my friends someone was sick. I took out my bowl and told them to sprinkle the little water over the sick one. Immediately he was healed. Then I told them about the man I had met. I inquired about him but nobody knew anything about him. (Rowdh)

## Story No. 25: (Episode)

Hazrat Shaikh Fatah Musaly (RA) said: "In the desert I once saw a young boy walking bare feet, while his lips were continually moving. We greeted each other and I asked: "Honored son, where are you going?" he replied: "To the house of Allah in Makkah." I asked: "Why do your lips keep busy". He replied: "I recite the Holy Qur'aan."

I asked: "But you have not even reached the age of puberty." He replied: "Yes, and I have seen death take away others who were so much younger than me." I said: "Your strides are very short and the way to Makkah is very long and arduous."

He said: "It is merely for me to lift up my feet and Allah is the One who causes me to reach the destination. I asked: "Have you no provisions, no means of transport?" he replied: "My provision for the journey is reliance on Allah and my means of transport are my feet."

I said: "I speak about food and water for the way." He replied: "Dear Uncle! If someone calls and invites you to his house, would you take food with you to eat there?" I replied: "NO!"

He said: "My Lord has invited His servants to His House and has given permission for them to visit it. It is only the weakness of their faith in Him that forces them to take food with them. This I resent and I have considered His Honor, so do you think He will allow me to perish?" I replied: "Surely, NO!"

After this the boy left me and I next saw him in Makkah. When he saw me he said: "O Shaikh, are you still so weak in faith?" Then he said the following lines in poetry:

"The Creator of all the worlds, is guarantor of my sustenance:

So why should I trouble Allah's creation for it?"
"Before my existence did my Noble announce:
That which cause loss to me or benefits;
When I am well His Bounties sustain me."
And when I am in need, He comforts me."
"In as much as my foolishness does not cut off my sustenance;
My shrewdness does not increase the same." (Rowdh)

### Story No. 26: (Episode)

A saintly man says: "For many days I dwelt in the deserts of Hijaaz without food. One day I felt a great urge to eat bread and hot Baaqilla-a kind of famous Arab food. Then I thought; "I am in this vast desert many miles away from Iraq. Where shall I get such food in this wilderness?"

Just then a bedouin called out: "Come and eat bread and hot Baaqilla." I approached him and asked him; "is it hot?" he replied: "yes," and spread a cloth on the ground on which he placed the food saying 'Eat'. When I had eaten he ordered me a second and third time to eat more, and I ate more.

When he asked me fourth time, I asked him: "Tell me, by Allah, who had sent you to me in this wilderness: who are you?" he replied: "I am Khidr." (Rowdh)

### Story NO. 27: (Episode)

Hazrat Shaqeeq Bal'khi (RA) says: "On the road to Makkah I met a crippled person who was moving with great difficulty. I asked him; 'where do you come from?'

He replied: "From Samarkand."
I asked : "How long ago did you depart from there?"
He replied: "More than ten years."
On hearing this I was astonished and looked at him.
He asked: "Why do you stare at me like this?"
I replied : "I am surprised at you being so weak and handicapped, yet undertaking such a long journey."
He said : "The lengthy journey has been made short by my great longing to be there in Makkah; and Allah is the One who bears my weakness."
"O Shaqeeq: You are looking at such a weak person whom Allah carries along."
Then he read a few lines:
"My Lord, it is to visit Thee that I come,
The manzils of love are indeed hard:
But yearning for Thee,
Helps where no wealth can do so,
And whoever has fear of death on the road;
Can never b a loved of Him;
Neither he who stops for fear of hardship."

### Story No. 28: (Episode)

Hazrat shaikh Najmuddin Asfahaani (RA), once attended the funeral of a saint in Makkah. After the people had buried the dead, one of them read the 'talqeen' to him. The shaikh who was not in the habit of laughing, burst out laughing. Thereupon some one asked him the reason for his laugher and he scolded the questioner;

and then some days later he said: 'when the reciter read the 'talqeen' I heard the buried person say: "Look, the dead one is busy instructing the living one. (Rowdh)

(Among the Arabs, it is a custom, according to some of the Imaams, that after burial of the dead someone sits at the head of the grave and recites the Kalimah Tayyibah, etc. and then instructs the buried person for the correct answers to the Angels Munkar and Nakeer. This is called Talqeen. The meaning of the words of the dead person in his story is that the one who dies is alive because of his love for Allah and he who read the 'Talqeen' is dead because he not possess that love.)

## Story No. 29: (Episode)

Hazrat Shaikh Muzani (RA) says: "Once while I was living in Makkah, I became filled with great worry and restlessness. For this reason I decided to travel to Madinah. Along the way at Bir Maymoona I found a young man lying down in the last moments of his life. As he was dying I brought my mouth near of his ears and said: Read : 'La ilaha illah-lahu'

When he heard me, he opened his eyes and said: "If I should die, my heart will be filled with Allah's love, and such lovers of Nobility die out of love."

Then he died. I washed him, dressed him in Kaf'n, read his janaaza salaah and buried him. Having done all that I found to my pleasure that the feeling of worry and restlessness was gone and I returned to Makkah.

## Story No. 30: (Episode)

Another saint says: "A young man lived near where I resided in Makkah. He was always dressed in tattered clothing. He never came to visit us or meet us. Yet I grew to love him very much. It so happened that, from a halaal source, I received two hundred dir'hams. This I took to him and placed on his prayer-mat and said to hi: "From a completely legitimate source I received this. I beg you to use it for your needs."

Looking at me sideward he said: "In order to be in Allah's presence I have forsaken seventy thousand dinars which I had gathered also that much in property which was rented out. Do you now desire to tempt me or deceive me with these dir'hams?"

Then sweeping his musallah with his hands, he stood up straight and walked away with an air of such independence; as I had never yet seen in my life. And as I picked up my dir'hams; I felt so humiliated as I had never felt before in my life. (Rowdh)

## Story No. 31: (Episode)

Another saintly person says: "While I was in Madinah, I saw a non-Arab person reciting the farewell salaam at the grave of Rasulullah (Sallaho Alaihe Wassallam). As he left, I followed him. At Zul Hulayfah he performed salaah and donned the Ihraam. When he commenced his salaah I did the same and when he departed from there I again followed him. Later he looked towards me and said: "what is your aim?"

I said: "I wish to accompany you." He refused my wish. I pleaded with all humility. Then he said to me: "If it is your aim to do so, then follow me step by step." I said: "Very well."

He went along an unknown route with me behind him. Having traveled for a small part of the night we saw a lamp shining in the dark. He said to me: 'this is the mosque of Hazrat Aa'isha.R.A at Tan'eem (near Makkah). Now either you shall go ahead or me?"

I replied: "It shall be as you wish."

He went ahead and I slept there. Early in the next morning before fajr I entered Makkah, to perform tawaaf and saee; and then I went to pay my respects to Hazrat Shaikh Abu Bakr Kattani (RA) around whom I found many saintly persons.

He asked me: "when did you arrive?"
I answered : "I have just arrived."
He asked : "From where did you come?"
I answered : "From Madinah."
He asked : "when did you leave Madinah?"
I answered : "Last night."
When I said this, the people looked at me in disbelief and surprise. The Shaikh said: "with whom did you travel?" I replied that I had come with a certain saintly person and told the m the story of how I had come walking from Madinah to Makkah in a portion of the night.
The Shaikh exclaimed: "That person is Abu Ja'far Hazrat Wamighani (RA) Whatever you have said about him shows that it must be him. For him to have come in that short period of time is a common and minor thing. Come, friends, let us go and search for Shaikh Hazrat Wamighani (RA)"
And to em he said: 'It is not customary for you to arrive in such a short time. Therefore I had to ask in detail. How did the ground feel under you while you were walking? I replied: "It felt like rolling waves of the sea passing through under my feet." (Rowdh)

## Story No. 32: (Episode)

Hazrat Sufyaan bin Ibrahim R.A says: "Once in Makkah I saw Hazrat Ibrahim bin Adham R.A, sitting and crying bitterly at a place called Mowlidun Nabi (The birth place of Nabi (Sallaho Alaihe Wassallam)). When he saw me he moved out of the way. I performed salaah and then asked him: "What is the matter? What causes you to cry?" he replied: "I am well".

Twice, thrice I asked him the same question and he gave the same answer. When I persisted he said: "If I disclose to you the reason, will you keep it to yourself or will tell others?"

I answered: "You may go ahead. I will preserve your secret."

Then he said: "for thirty years now I have had the desire and urge to eat sakbaaj (a type of food that has meat, vinegar and fruit in it) but by way of punishing myself (mujahada) I never ate it.

One night while asleep I dreamt and saw a handsome young man with a green bowl in his hand from which steam came and I got the fragrant smell of Sakbaaj. Seeing that my heart desired to partake of it, but I withheld myself therefrom. The young man said to me: "O Ibrahim, take this and eat."

I replied: "No, I shall not; because the thing that I have left aside for Allah's sake, I shall not eat now."

When he said that, I could not reply in any way and I burst out in tears. Then he again said: "May Allah have mercy on you. Eat of this."

I replied: "We have been commanded not to eat anything until such a time that we know for sure what it is made of and from where it is."

He said: "May Allah protect you. Eat this. It was given to me by Ridhwaan, the Keeper of Paradise who said to me: "O Khidhar, take this and feed Ibrahim of it."

I had difficulty in preventing myself from eating. Then he insisted: "O Ibrahim, how is it that Allah feeds you and you still refuse without having asked for something he shall receive nothing at that time when he does ask for it.

Then I said: "If that is the case, the n I am ready to eat even though I have never before broken my agreement (with himself not to eat Sakbaaj)."

Just then another youth appeared and said to Hazrat Khidhar A.S.: "Take the food in your hand and feed him." He then fed me with his own hand and when I awoke, I still tasted the food in my mouth and found the color of saffron on my lips. Then I went to the well of Zamzam and rinsed my mouth but neither did the taste leave my mouth nor did saffron color disappear,

Hazrat Sufyan (RA) says: "When I looked I still found the signs present as explained.

I prayed to Allah: "O Allah, who feeds such people who curb their desire; O Allah who had made it obligatory for his friends (Awliya) that their hearts remain pure; O Thou who has quenched the thirst of those whose hearts are filled with Thy love; do grant to this servant, Sufyan, the same that Thou had granted to Ibrahim. Then I lifted his hands above his head and said: "O Allah, through the blessings of this hand its master (Ibrahim), through the blessings of the rank which he holds with Thee, grant also Thy favors to Sufyaan who id ever so much in need thereof. O Merciful Lord! Grant this out of Thy Mercy even though I may not be worthy thereof." (Rowdh)

## Story No. 33: (Episode)

Another story is told about Hazrat Ibrahim bin Adham (RA) that when he once performed Haj, he saw a very handsome young man, whose beauty amazed everybody. Hazrat Ibrahim (RA) looked at him carefully and then started weeping.

Some people, seeing this thought that Hazrat Ibrahim (RA) had fallen in love with the youth and said in consternation: "To Allah do we belong, and to Him is our return."

"Allah forbid, the Shaikh had fallen prey to base desires."

Once of them said to the Shaikh: "O Sire, what kind of look is this accompanied with the crying?"

The Shaikh replied: " I have made a covenant with Allah which I cannot break, otherwise I would have called this youth to me to meet him. He is my own son, the coolness of my eyes. I had left him when he was still a very young child. Now he has become a young man as you yourself see. I feel ashamed before Allah that I should return to that which I had left aside for His sake."

Then the Shaikh read some lines.

"Since the time that I have recognized Allah as my love, I have not seen anyone save Him wherever I look. Indeed am I jealous that my eyes should see anyone but Him, the end of my treasure, the goal of my life. My

priceless One, May Thy love abide with me. Till the day I am raised from the dead." Then the Shaikh said to that person: 'Go to that boy and greet him on my behalf. Perhaps that will be a consolation."

The person went and said to the boy after greeting him: "May Allah bless you father."

The boy replied: " Dear Uncle, where is my father now? Since my youth he has left in the path of Allah. If only I can see him once, then I may as well die having met him."

Then the boy wept so bitterly that his breath almost stopped and he repeated: "By Allah, if only I can see him once and then die."

Then he read a few lines.

The person returned and found Hazrat Ibrahim (RA) in sujood. He had cried so much that the ground under his face soaked with his tears. After he had lifted up his face, he read two couplets;

"O Allah, for You have I discarded the whole world. And to see You have I made orphans of my children. And if You do not help me in the needs of my love, this heart shall not find peace in any place save with You."

When Hazrat Ibrahim (RA) was asked to pray for this son of his, he said: "May Allah protect this youth from falling into sin and assist him to walk the path of His pleasure." (Rowdh)

## Story No. 34: (Episode)

Hazrat Abu Bakr Daqaaq R.A says: "I resided in Makkah for about twenty years. I always felt the urge to drink milk (but never did). When the urge became too great, I left Makkah for Asqalaan. There I stayed as a guest with some people belonging to a certain tribe of Arabs. There I became very much infatuated wit ha beautiful girl, who said to me: "if you were really true, then the urge to drink milk would have left your heart."

Thereupon I returned to Makkah. After performing tawaaf, I saw Hazrat Yousuf A.S in my dream and said to him: "O Nabi of Allah, may Allah keep you happy, You were really fortunate to have been saved from the plans of Zuleikha." He replied: "Indeed are you the fortunate one to have been saved from the girl of Asqalaan."

Then he read: "And for him who fears the day he has to face Allah, there are two Jannats (reward)"

A certain saint once said: "A man cannot save himself from the pitfall of his own desires. It is only Allah who can save him."

"Acquire life of righteous comfort with Allah: do not endeavor to find comfort without Him. And whoever found such comfort with Allah is saved and whoever desires comfort away from him shall perish. To find comfort with Him means to fill the heart with His remembrance; and the desire for comfort without Him means being unmindful and negligent."

Rasulullah (Sallaho Alaihe Wassallam) said: "when anyone's eyes fall on a pretty girl and he immediately casts his eyes away from her Allah grants him the divine guidance towards such Ibaadah, the ecstasy of which he feels in himself." (Mish'kat)

## Story No. 35: (Episode)

Hazrat Shaikh abu Turaab Bakh'shi (RA) says: "whenever a person distracts someone who remains busy with Allah's work and worship; Allah's anger soon catches up with him -the distracter."

May Allah save us from His anger and punishment. This is something very important. Many people do not understand the worth of being in Allah's service, busy with His worship etc. hence at all times and places they call upon them, thereby calling them away from their duties in Allah's service. One should especially be careful about this when dealing with saintly people.

## Story No. 36: (Episode)

A story is told about a certain Walee who set out on a journey to perform Haj. He traveled with a caravan without any relatives as companions, and made this promise to himself that never would he beg for anything from anyone. The time came when for days he had nothing to eat, and he became so weak in body that a thought passed through his mind: "Now I have reached the stage of anxiety I am about to perish and Allah has forbidden that anyone should perish at his own hands or destroy himself. Hence I am now forced to reluctantly beg." But then he drove this thought from his mind and renewed his promise to himself not to beg and not to break his original agreement; even unto death.

Because he was so weak, he stayed behind while the rest of the caravan proceeded onward. There he waited for death to overtake him, lying with his face towards the Qiblah. Someone on horseback approached him and from a jug of water gave him to drink, and further provided his needs. Then the stranger asked: "do you wish to rejoin your caravan?' he replied: "I do not know how far ahead of me they will be; how shall I find them now?'

The stranger said: "Come, rise and follow me." They left and after walking for a short while the stranger said to him; 'Wait here, the caravan will soon arrive to meet you here.' He waited there and soon the caravan caught up with him. (Rowdh)

## Story No. 37: (Episode)

Hazrat Abu Hasan Siraaj (RA) says: "I was performing tawaaf once while on Haj; when I saw a very pretty woman, shining in her beauty. I looked at her and said: "By Allah, this beauty and fine complexion must surely be because she never experienced any grief or sorrow."

When I said this she overheard me and said: "Sir, it is that what you think?" by Allah, I am bent down under all the sorrows and grief that have come my way. My heart and mind is filled with so much grief and all along there has been no one can who share these with me."

I asked: "and how is that, lady?"

She replied: "My husband once slaughtered a goat as a Qurbaani offering, while I was breast feeding my infant child. My two young sons were playing around me. When I went to cook the meat, the one son said to the other: "Come, let me show you how father slaughtered the goat.' The other said: "well show me." The first one then made the second once lie down and cut his throat, as his father had slaughtered the goat. When

he realized what had happened, he ran away into the mountains; where he was attacked by a wolf and eaten up.

The father went in search for him; searching from place to place until he died of extreme thirst. In the mean time I was at home frantic with worry waiting for news of him. I put down my infant child and went to the door to inquire about anyone who might have news of my husband. The child crawled to the fireplace where a pot was boiling. The child touched it and the boiling pot fell upon the baby, burning it to death in such a ghastly manner that the child's meat became separated from the bones.

When my married daughter heard all this, in the house of her husband, she fell down of shock. Thus I was left alone to bear all that."
I asked her: "and how, lady; did you manage all these misfortunes with patience?" she replied: "whoever ponders on the difference between patience and impatience, finds a word of difference between the two. The reward of patience is praiseworthy; whereas for impatience there is nothing."
Then she recited some lines of poetry before walking away:
"Patience did I exercise,
For that was my strongest pillar;
And should impatience have helped me,
Then I would have tried her"
"Such patience did I on have that;
Had my trails descended on mountain high,
In broken rocks they would have ended."
"Indeed did I control my eyes,
Those tears not fall;
And now within my heart alone,
My tears do roll. (Rowdh)

## Story No. 38: (Episode)

Hazrat Shaikh Ali bin Muwaffaq (RA) says: "One year I went for Haj on a camel. On the way I met a group of pilgrims who were walking on foot. I so much liked to be one of them that I descended from my camel and joined them on foot, and allowed someone else to ride my camel.

We traveled along an uncommon route. At one place we stopped for the night and laid down to sleep. In a dream I saw a group of girls approaching with water in golden and silver bowls, with which they washed the feel of all the walking pilgrims except mine. Then one of them said pointing to me: "Here, this one also belongs to them."

The others replied; "No, he is not of them because he has an animal on which to ride."
The girl insisted: "No, he belongs to them because he preferred to walk with them."
They came and washed my feet too, and as a result all my tiredness vanished. (Rowdh)

## Story No. 39: (Episode)

Hazrat Ibrahim Khawaas (RA)says: "While traveling in the wilderness once, I experienced great hardships and many misfortunes. However I patiently persevered and came through. When I entered Makkah a certain feeling of pride came into me and that too while I was performing tawaaf. From behind me an elderly lady called out to me: "O Ibrahim! This servant of Allah was with you in the desert (wilderness), but I did not want to disturb you by talking to you, because I did not want to take your attention from Allah. Take out that vanity which now has entered your heart." (Rowdh)

## Story No. 40: (Episode)

One saint relates: "I saw Hazrat Shaikh Samnoon (RA) once, swinging from side to side in ecstasy while performing tawaaf. I took his hand and asked him: "By the truth that you shall stand before Allah one day, I ask you, how did you reach Allah?"

As soon as he heard the words, "stand before Allah", he fell down unconscious and when later he regained his senses he recited these lines:

"Many a sick patient is there whose body is filled with disease,
Whose heart is more sick than any other heart. If they die of
Fright and fear, then it is right, for, to stand before Allah is hardship indeed."

Then he said: "As for myself, I have made five things compulsory on myself and have kept them in mind at all times: 'Firstly, the thing in my life which was alive-my base desires, have I killed and that which had been dead-my heart, have I made alive; Secondly: the reality which had always been absent from me-the Hereafter, have I kept before my eyes at all times and that which had been present before me-worldly possessions, have I driven from myself. Thirdly: The thing, which had been diminishing in me- Taqwa-have I retained in me and that which had been accumulating-base desires-have I destroyed. Fourthly: He from whom you all tend to flee, with him have I created a bond of love, and he whom you all love, from him have I fled." Then he recited these lines:

"Lord, my whole soul is turned towards Thee. And though should it perish, still it will not separate. In sorrow and in fear it cries and wails. And I fear that thereby it shall split asunder. So Lord, have mercy on my soul in as much as Thou has granted favors and ever do so." (Rowdh)

Five things have been mentioned above but only four have been detailed. In essence all have the same theme, to control one's base desires. That is why it is said: "By Allah, the path towards Him is not more than two steps." If the first is placed on one's desires, the second is already in the beloved's lane.

## Story No. 41: (Episode)

Hazrat Shaikh Abu Yakoob Basri R.A says: "Once in the Haram of Makkah I suffered extreme hunger and for ten days could not find anything to eat. Because of this I decided to go outside, perhaps I would find something to eat. The only edible thing that I found was a rotten turnip lying on the ground. I picked it up, but suddenly I did not feel like eating it at all because a thought crossed my mind; "For ten days I have been starving and when you finally find something to eat it turned out to be a rotten turnip." I threw it away and returned to the mosque, where I sat down. Not long after this a stranger came along. In front of me he placed a cloth bag and said to me: "Take that! Inside you will find a small bag wherein there are five hundred gold sovereigns. It is something which I vowed to give you."

I asked him: "But why is it given to me specially?" he replied: "For ten days now we have been lost at sea until our boat came near to sinking. Each of us at that time made a separate vow. I made this vow to Allah that if He saves us I shall give this bag of money to the first person on whom I set eyes from the residents of Makkah. Allah brought us to safety, and you are the first person I have seen in Makkah." I said: "Open the bag."

He opened it and therein I found white sugar candy bread, peeled almond and some sweet-meats: I took some of each and gave him back the rest of the food and said to him: "I accept the gift-offering, but take the food and distribute it among your dependant."

And in my heart I said: "how strange the sustenance is being transported to you over ten days and here you dwell around searching for it." (Rowdh)

### Story No. 42: (Episode)

Hazrat Shaikh Banaan (RA) says: "I came for Haj from Egypt. With me I has sufficient provisions. Along the way I met a lady who said to me; 'O Banaan, it seems that you are also a porter-Hammaal carrying goods. Do you perhaps fear that Allah shall not provide you with sustenance?" hearing her say this I threw my provisions away. Then for three days I could find nothing to eat. Thereafter all I found lying on the ground was an ornament which ladies use as jewelry on their feet. I picked it up with the intention of giving it back to the rightful owner if and when I find him or her. Possibly he may then reward me.
Again the lady appeared and said: 'it seems you have set forth as a merchant hoping that in return for the ornament you will be rewarded with something." Then she threw some dir'hams in my direction, saying: "Use that for spending."

I used the money and the money was sufficient for the entire Haj journey and return to Egypt. Says the poet:
"Many are the strong ones, shrewd in their trades,

And intelligent, yet sustenance avoids them."
"And many are the weak ones; weak in their trades,
Yet as the waters of the sea; Rizq flows to them."
This indeed shows that; with his creatures Allah has a plan, Secret in nature: "Not divulged to men."

### Story No. 43: (Episode)

Hazrat Shaikh Abu Bakr Kattaani R.A says: "Once during the Haj in Makkah a discussion took place concerning the ardent love of Allah. Prominent Masha'ikh (expert in spiritualism) elaborated on the subject. Hazrat Junaid Baghdadi (RA) was also present at this gathering; and was apparently one of the youngest. These Masha'ikh asked of him: "O Iraaqi! You also, might as well elaborate on this issue." In response Hazrat Junaid Baghdadi (RA) lowered his head in humbleness and tears began flowing from his eyes. He then said: "An Ashiq (ardent lover of Allah) is that servant of Allah who has divorced his mortal self from his carnal desires and as a result is constantly absorbed in the remembrance of Allah; and is forever ready to fulfill his duties towards Allah; and with the power of his inner self he sees Allah all the time; the illumination of his Master, and Allah's fear has burnt out all other love from his heart; and he has taken a drink of the pure love of his Master; And Allah the Almighty has shed his veil and has become apparent to him; Therefore, if such an Ashiq talks, then it is with Allah alone; and if any word is uttered by him, then it is from Allah; and if he makes any movement then it is by Allah's order; and if he remains still, then it is with Allah that he remains still. So he is at every single moment attached to Allah. He is for Allah and Allah only: he is with Allah only.

At this elucidation, all the Masha'ikh began weeping and saying: "There cannot be a better elaboration." May Allah repair your broken bridges leading to Him, and His love; O king of spiritualists!

## Story No. 44: (Episode)

Hazrat Dah'haak bin Mazaahim R.A says: "One Thursday evening I decided to visit the Jaam'e Masjid of Kufa and went there. In the courtyard of the Masjid, I saw a young man in Sujood, weeping bitterly. To myself I said that this must be some saintly personality. I went nearer to him so that I could hear what he said and heard him saying:

"On You, Lord of Glory do I rely,

And fortunate are those, whose goal You are;"

"Happy are they who spend the night fearful of You;

And open their hearts: in complaint of their sorrows before You;"

"No other illness troubles them,

Except that they bear love for Him."

"And when at dead of night; they humbly beg of him,

He answers their calls, and grants their plea."

While reading these lines, he repeatedly recited the first one while weeping uncontrollably. I became so affected by his weeping that tears came to my eyes. Then he spoke such words that I perceived that he must be of high spiritual rank, as he heard these lines: "My bondsman! I am present and you are in my care, and I hear the words you spoken and my angels long for your voice." "Indeed we have forgiven your fault."

I greeted him and replied. Then I said: "May Allah bless this night for you and bless you as well. Who are you? He replied that he was Raashid bin Sulayman. Then I recognized him, because I had already heard much about him in the past, and I had the desire to meet him. This war our first meeting. I begged his permission to remain in his service and company, to which he replied; " That is a difficult task, how can he who remains in contact with the Divine Master, have time for social relations with his fellow men? By Allah, if any of the saints of old should pass our people of today, they will say of them: 'These people do not believe in the Hereafter.'

After saying this Raashid disappeared. Allah alone knows whether he flew into the heavens or sank into the earth. Separation from him filled me with grief. I then begged of Allah to grant me another meeting with him before my death.

It so happened that I once went for Haj and there I saw him once more sitting in the shade of the wall of the Ka'bah: a huge crowd had gathered around him reciting Surah An'aam to him. When he saw me he smiled, came towards me and embraced me.

He said: "did you beseech Allah to cause us to meet once more before your death?"

I replied: "Yes, respected sir, I did."

He said: "Praise to Allah."

I said: "May Allah be gracious to you, tell me, what did you see on that night when we last met?"

At this he uttered a frightful cry, which made me, realized that his heart's purdah had been torn aside.

He fell down unconscious and all those around him hurriedly disappeared. When he regained consciousness he said: "Brother, do you not know that the lovers of Allah have a great fear of exposing His secrets."

I asked: "Who were these people sitting around you and reciting the Quraan?"

He replied: "they are Jinns. Because of a long-standing relationship with them, I honor and respect them. They come with me for Haj annually and always recite the Quraan-e-Kareem for me."

Then he bid me farewell with these words: "May Allah cause us to meet again in Jannat, where there shall be no separation, no hardship and no sorrow."
Thereafter he again disappeared and I never saw him again." (Rowdh)

## Story No. 45: (Episode)

It is related there was once one of the saints of the Haram, who daily and every day someone brought him two pieces of bread with which to break his fast.

One day a thought came to him: "How is it that you depend on world?" when the benefactor came with the bread that night he sent him back with the bread. The man left and for the next three days he could find nothing to eat.

That night he earnestly prayed to Allah for help and in a dream he saw himself standing before the Lord. Allah said to him: "Why did you return the bread, which I used to send to you at the hands of one of my servant?

He replied: Lord, I thought that in accepting from him I was depending on other than You for sustenance."

Allah said: "But who was it that sent him to you?"

He replied: " You did Allah."

Allah asked: "In that case take that bread and refuse it not."

After this he again saw the benefactor standing in the same position before Allah.

Allah asked him: "My bondsman, why did you stop giving bread to my servant?

He answered: "My Lord and Master, You know all."

Allah asked: "to whom then did you give the bread?"

He answered: "I used to give it to You.'

Allah said: "Henceforth continue to give the bread as before. You shall receive paradise as your reward." (Rowdh)

## Story No. 46: (Episode)

Hazrat Ahmed bin Abi Alhalwari (RA) says: "Once I accompanied Hazrat Abu sulayman Darani (RA) on the way to Makkah. It so happened that my water skin bag fell and was lost. I told Abu Sulayman who prayed thus:

"O Thou who returns the lost goats, return ours too!"

It was not long after this that a man called out: "Whose water skin bag is this?" and when I investigated, I found that it was ours. Hazrat Abu Sulayman (RA) turned to me and said: "O Ahmed, did you think Allah would leave us in this desert without water?"

We had not gone very far when it suddenly started getting very cold. We put on our coats. We saw a man dressed in two very old coverings, yet he was sweating. Hazrat Abu Sulayman R.A said to him: "Shall we give you some of our winter clothing to protect you from the cold?" he replied: "Heat and cold are both created by Allah. If He so wishes, they will affect me and if he so desires they shall pass me by. For thirty years I have been roaming in this desert. Neither did I ever tremble from cold, nor did I ever sweat from heat.He covers me with the warmth of His love during winter and in summer He covers me with the coolness of His love. O Darani, is it that you forsake the path of abstinence and depend on clothes (in heat and cold); that the cold now hampers you. Do you cry and wait when heat overtakes you and look for comfort in fans?"
hazrat Abu Sulayman (RA) said: "Nobody else ever made me aware of my shortcomings spiritually as this man did."

## Story No. 47: (Episode)

A saintly person says while performing tawaaf, I was a middle-aged man who became weak due to much ibaadat. He used a walking stick to assist him along during the tawaaf. I inquired from him where he was from. He said: "Khurasaan" he then asked me: "How long does it take you from your town to this place?"

I replied: "Two to three months."

He said: "then too you do not perform Haj annually."

I asked: "How many days did it take you to come from your city?"

He said: "Five years."

I remarked: "By Allah! This is indeed Allah's blessing and a proof of your sincere love for Him."

He smiled then read this poem:
"The Beloved one must be visited
Though great distance may separate; All hardship and trials should not
Become obstacles in the path of Your home;
This is the reason why the lover
Very often visits the Beloved. (Rowdh)

## Story No. 48: (Episode)

A saintly man says: "On the road to Makkah I saw a young man walking along in such a manner as if he experienced extreme pleasure. I asked: "Why do I see you walking in such ecstasy?" he replied: "this is the walk of those young men who are the servants of the most Beneficent Allah."

Then he read this poem:

For Your sake with pride and pleasure I walked; but when Your remembrance is made from fear I melt.
If I had the right to die of my own will, then it would be from yearning for You and in honoring Your rank, most high.

Then I inquired: "You are walking in this desert. Where is your camel and your provision?"

He looked at me closely and then said: "think, dear brother and consider: if a poor and weak slave go to the door of a wealthy master to visit him, and with him he takes his food and drink, will the master command that such a slave be thrown out?

Seeing that my Lord has invited me to His House I depend upon Him to see to my needs." Saying this the young man disappeared. (Rowdh)

## Story No. 49: (Episode)

Another saintly man says: "I was once resident in Makkah. There I saw a faqir performing tawaaf. Later he took a note from his pocket and read it. On the second day he did the same and so also on the third day. Then on another day he again read the note and having gone but a short distance, he fell down dead. I took the paper from his pocket and on it I found these Qur'aanic words written:

"Now await in patience the command of Your Lord; for verily you are in Our eyes." (Surah Tur-48)

(Originally this verse is addressed to Rasulullah (Sallaho Alaihe Wassallam) in which Allah says: "You wait for these infidel enemies to be punished. But have patience till the coming of Allah's punishment. Do not worry about their chastisement of you and your companions because you are in My care.' In any case although the verse was originally meant as consolation for Rasulullah (Sallaho Alaihe Wassallam), the general meaning is much wider).

## Story No. 50: (Episode)

A group of people one-day visited Hazrat Bish'r Haafi (RA) He asked them: "who are you people?

They replied: "We are from Syria, and are on our way to perform Haj. We have stopped here to greet you."
He said: "May Allah reward you well."

They said: "It is our earnest wish that you accompany us so that we may be blessed b y your esteemed presence in our midst."

Bish'r begged to be excused from going with them. When they were persistent in their request he at last said: "I shall come with you on three conditions. Firstly, we shall not take any provisions for the road. Secondly; we shall not beg from anyone on the road, and thirdly; if on the road anyone presents us with anything, we shall not accept."

They replied: "We are prepared to accept the first two conditions that we carry no provisions and refrain from asking begging, but we do not see ourselves having the power to refuse anything if people give us.
Bish'r said: "In that case it will mean that you will travel depending on the provisions of others not on Allah. If this third condition is not acceptable; I cannot come with you. Leave me as I am. You may depart."
Then he said: "The best of indigent ones are of three kinds. Firstly, those who beg not; and if they are granted without begging they refuse to accept. Those who beg not; but when granted, they accept. For such ones a table is laid in Allah's presence. Thirdly; who are in need, and beg of others and take only as much as they need. Their truthfulness wipes away their fault (Rowdh)

### Story No. 51: (Episode)

Hazrat Shaikh Abu Ja'far Had'daad (RA) the teacher of Hazrat Junaid Baghdaadi (RA) says: "I once stayed in Makkah in such a state that I could find no money with which to have my hair cut. At that time my hair had grown very long. I went to a barber; from his appearance, I took him to be a righteous man. I said to him: "For Allah's sake; I ask you to cut my hair." He replied: "Yes, I shall do it now."

At that time he was busy cutting the hair of a seemingly unrighteous person. He stopped and first dressed my hair. Then he gave me a rolled up peace of paper. Wherein I found a few dir'hams. I accepted it and said to myself; that whenever any money came, I shall give it to the barber.

I went to the Haram, and there met a brother who said me; 'I have bought a bag for you from your brother in Basra; kindly take it. There are three hundred sovereigns in it. He gives it to you for Allah's sake.

I took that bag to the barber and said to him: "Here are three hundred sovereigns. Take it for yourself and spend it for your needs."

He replied: 'Dear Shaikh, are you not ashamed of yourself! In the first place you asked me to dress your hair for Allah's sake, and you come and pay me for it; Go! I have forgiven you."

### Story No. 52: (Episode)

Hazrat Ibrahim bin Ad'ham (RA) said to a man during the tawaaf; 'Remember dear brother, you shall never be counted among the righteous ones until you have crossed six bridges.

Firstly, that you close the door of favors on yourself and open the door of hardship for yourself. Secondly, that you refrain from love of honor and prefer humility. Thirdly, that you refrain from comfort and accept hardship. Fourthly, that you discard love of sleep and enforce on yourself love of remaining awake for ibaadah. Fifthly, that you discard riches and prefer poverty. Sixthly, that you disassociate yourself from hoping and prepare for death." (Rowdh)

### Story No. 53: (Episode)

Hazrat Muhammad bin Husain Baghdaadi (RA) relates: "While on Haj, once I was walking through one of the market places of Makkah. There I saw an old man holding a young girl by the hand. The girl was very thin but spiritual shone from her face. The old man shouted; "who is there that will buy this slave girl from me, on condition that I am not responsible for any of her fault. Who is there that will pay me twenty sovereigns for this girl."

I went nearer and asked him what her faults were; to which he replied: 'The girl is mad. She remains in sorrow and grief at all times. She fasts all day and performs salaah all night. She neither eats nor drinks and continuously remains in solitude."

When I heard this I took a liking to the girl, and bought her; and took her home. She continued to cast her eyes to the ground, when finally she lifted her eyes up and asked me:

"My small Master, may Allah bless you, where are you from?"

I replied: "Iraq."

She asked: "where in Iraq; Basra or Kufa?"

I said : "Neither of the two."

She asked: "Are you then from Baghdad?"

I replied: "Yes."

She said: "How fortunate! That is the town of the great saints." This surprised me because what is such a girl supposed to know about the Ascetics and Saints; when she only moves from one room to another.

Then in jest I asked her:
"Which of the great saints do you know?"

She replied: "Hazrat 'Maalik bin Dinar R.A, Hazrat Bish'r Haafi R.A, Hazrat Saalih Mar'ee R.A, Hazrat Abu Haatim Sajistaani R.A, Hazrat Ma'roof Karkhi R.A, Hazrat Muhammad bin Husain Baghdadi R.A, Hazrat Ra'biya Adawiya (RA), Hazrat Showana and Hazrat Maymoona (RA)"

I asked her: "How do you know about them all?"

She replied: "O young man, why should I not know them? By Allah these people are the doctors of hearts. They are the ones leading the lover to the beloved."
Then she recited some lines:
"They are the ones whose thoughts are locked with
Allah; and no thoughts remain to attach to anyone else.
Their aim is but to please their Master, how great
An aim to communicate with Him. Neither worldly
Goods can shake them, nor, pleasure derived from
Food; neither lustful ecstasy; nor the love of off.
Spring dear;
Neither wealth nor riches,
None can derive them from His love."

I said: "Dear girl I am Muhammad bin Husain."

She replied: "Praise to Allah; I have prayed to Him that He cause me to meet you, but where is the pleasant voice of yours with which you revive the hearts of followers?"

I replied: "It is still with me."

She said: "By Allah, recite to me from the Holy Qur'aan." As I recited Bismilla hir Rahmanir Raheem; she gave a loud cry and fell down unconscious. I splashed water over her and she was revived; and,

She said: "If on hearing His name, this happens to me; how will it be when I shall recognize and see Him on the day of Qiyaamah? Please continue the recitation."

I recited:
"Lo those who seek after evil ways, think that We shall hold them equal with those who believe and do righteous deed. That equal will be their life and their death? Ill is the judgement that they make." (Surah Jaathiyah: 21)

When she heard this she said: "praise and thanks be to Allah I have never worshipped any idols, neither kissed them. Please read further."

I read:
"For the wrongdoers We have prepared a fire; Whose-flaming-canopy shall enclose them; and if they cry for water, they shall be relieved with water like the dregs of oil, which will scald their faces; how dreadful the drink and how evil the resting place." (Surah Kah'f:29)

Hearing this she said: "You have made your heart incline towards losing hope in mercy. Let it become directed midway between hope and fear. Recite some more, May Allah have mercy upon you."

"Some faces, that day will be beaming; laughing rejoicing." (Surah Abas: 38)

"Some faces, that day will beam (in beauty); looking towards their Lord." (Surah Qiyaamah: 22, 23)

She exclaimed: "O how I long for that day when He shall shine in all His Glory before His friends. Recite some more. May Allah have mercy upon you."

Then I recited a few verses of Surah Waqi'ah:

"Round about them will (serve) youths of perpetual freshness; with goblets, beakers, and cups filled with clear flowing drinks, their heads shall not ache (by drinking) neither shall their reason be disturbed; and with the fruits from that which they choose; and the flesh of birds of the kind that they shall desire; and (there shall accompany them) fair damsels having large black eyes; like unto pearls hidden; a reward for the deeds of the past (life); Therein they hear no vain or sinful discourse; only the saying, peace! Peace!

And the companions of the right hand; how happy shall the companions of the right hand be; (They will be) among lote trees without thorns; and Mauz trees laden with fruit: and shade long extended; and water ever flowing: And fruit in abundance; Neither ending nor forbidden; and carpets raised; We have created those maidens by a special creation; and have made them virgins; loving, of equal age; for the companions of the right hand."(Surah al Waqi'ah: 17to38)

Then she said: "Perhaps you also have proposed marriage to those damsels of paradise, and surely you must have spent something by way of 'Mahr' to them?"

I asked: "Then tell me, what is their 'Mahr' (Dowry). I am but a poor man."

She asked: "Their 'Mahr' is fasting by day and saying Tahajjud prayers by night, and loving the poor.
Then she recited some lines:

"Listen to me, you that proposes marriage to the dark-eyed damsels of paradise, seeking them so high in rank. Exert yourself and be not lazy in your search. Exert your soul towards patient perseverance. For their price is Tahajjud prayers and fasting. And when your eyes shall behold them as they turn to you, like pomegranates their breasts are raised as they walk. Along in company of similar form of splendor. Then indeed shall fly from your mind all the beauty and splendor of this world."

When she came to the end of these liens, she again sank into unconsciousness. Again I had to sprinkle water over her and when I had revived her she recited this poem:

"Do not punish me, O Lord, for I confess to You my faults.
And many are the sins I have committed that You have forgiven.
Men consider me good, yet if You forgive me not, the worst of man am I.
No other weapons have I save my hope in the pardon You grant and my faith in You.
Where after she again collapsed and died. Her death filled me with great sorrow. I went to the market place to buy material for her burial but when I returned I found the body already wrapped in two green coverings, fragrantly scented and ready for burial. On the green kafan, which is reminiscent of the dress of paradise, two lines were brightly written. In the line was written:

"There is none worthy of worship save Allah, and Muhammad is his Rasul."

And on the second line was written:

"Verily the friends of Allah shall have no fear and they shall not grieve."

My friend and I picked up the corpse, recited the funeral prayers and buried the body. There we recited Surah Yaseen and with tears of sorrow for her death I returned to my room. After having performed two rak'ahs salaah, I fell asleep. In a dream I saw her walking in paradise, dressed in silk and brocade with a crown of pearls on her head. On her feet she had red ruby covered shoes and from her person exuded the fragrant smell of musk and amber. Her face shone brighter than the moon and the sun. I said to her: "What a while, tell me, why is it that you have received all this honor?"

She replied: "It is as a reward for my having loved the poor and needy, seeking much forgiveness from Allah and for having removed obstacles from the path of the Muslims."

Then she recited these lines:
"Blessed is he who spend the nights awake in prayer
And in restlessness for Allah's love.
And weeps and wails faults committed.
And in sorrow and grief for sins admitted.
And in fear of Allah's anger stand before Him by night.
While on High the Lord's Grace protects them? (Rowdh)

### Story No. 54: (Episode)

It was a habit of Hazrat Shaikh Ibrahim Khawas (RA) that whenever he proceeded on a journey, he would just take a water-can with him and not tells anybody.

Hazrat Hamid Aswad R.A relates: "While I was in the mosque once, the Shaikh again just took his water-can walked off. I followed him. At Qadisiyya he asked me:

"To which destination do you intend going O Hamid?"

I replied: "Sir, I only intend to be you companion on a journey."

He said: "I am going to Makkah."
I said: "I shall accompany you till there."

We proceeded and after having traveled for three days, another youth joined us. He was with us for a whole day and night without performing one salaah. Then I said to the Shaikh: "How is it that this third person with us does not perform even one salaah." The Shaikh asked him: "Why is it that you do not perform salaah?"
He replied: "Salaah is not incumbent upon me."

Shaikh asked: "And why not? Are you not a Muslim?"

He replied: "No, I am a Christian. But even in my religion I rely on Allah.

My heart told me that he was telling the truth and wanted to leave him alone in the desert where there was nothing except Allah. I wanted to test him. The Shaikh said to me: "Do not turn him away. Let him walk with you." We continued on our way until we came to a place called Batn-Mard. There the Shaikh washed his clothes and turned to the young man, saying:

"What is your name?"

He replied: "My name is Abdul Maseeh."

Shaikh said: "O Abdul Maseeh, here we stand now at the border of the Holy Haram near Makkah. Allah has forbidden polytheists from proceeding beyond this point. The Qur'aan says:

"The Mushrikeen are impure so allow them not near the Holy Mosque."

You desire to test yourself and your test is over and you know the answer. Do not enter beyond this point to Makkah, otherwise we shall have to object to your presence."

We left him there and departed for Makkah. When we stopped at Arafaat, we had the surprise of our life when we saw him once more searching the faces of people. When he saw us he was overcome with joy and he embraced the Shaikh who said to him:

"O Abdul Maseeh, tell us your story. What happened?"

He replied: "Do not call me Abdul Maseeh (slave of Messiah) but I am the slave and bondsman of Him who had sent the Messiah. When you left me I waited there and when another group of pilgrims arrived I put on ihram clothes pretending to be a Muslim but when I saw the Ka'bah, all other religions fled from my heart

and Islam entered. I washed myself and embraced Islam. From this morning I have been searching for you, and now I have found you."

Thereafter we three traveled together and stayed together until he passed away, among the Sufies as one of them. (Rowdh)

### Story No. 55: (Episode)

Hazrat Abu Saeed Khazzaz (RA) says: "I was in Makkah once. While walking past Bab Bani Shaiba I saw the corpse of a young boy. He had a very handsome face. As I stared at his face, he smiled and I heard him say: "O Abu Saeed, do you not know that the devoted lovers of Allah never die even though they may seem to do so. They are in fact alive, as their souls are transported to another world."

Hazrat Shaikh Abu Yaqoob Sanusi (RA) says: "Once in Makkah one of my mureeds came to me and said: "Respected Sir, I shall die tomorrow at the time of Zuhr. Take this gold sovereign. Use half of it for the diggers of my grave and the other half for my kafan.

The next day at the time of Zuhr, he entered the mosque, performed tawaaf and after a short while he passed away. When he was placed in his grave, his eyes opened and in surprise I said: "Are you alive again after death?" he replied: "I am alive and everyone of the devoted lovers of Allah is alive."

Among out elders, was Hazrat Hafiz Yousuf Saheb (RA) the son of Maulana Hafiz Muhammad Zamin Shaheed of Thanabhawan. He was a man of many unexplained miraculous incidents. Many stories are told about him among, which is the following; which I heard from my Uncle Maulana Mahmood Rampuri. One day before death he told Maulana Mahmood: "I am in possession of many secret plans and one day I shall show you one whereby without any effort you will remain seated in your house and still earn two hundred rupees per month. Ask me about it one day I shall show it to you." Maulana replied; Alright, I shall.'

The Maulana continues the story saying: "I thought that one day we have more time then I shall ask about the plan. That same day at Asr salaah time in the mosque, he called me to him and just as salaah was about to begin, he said: "do not forget, you must ask me; because soon I shall go away." This surprised me because that was no time to discuss such a thing. On the next morning he wrote numerous letters to Deoband etc., to his friends and dictated others.

In almost all of them he wrote among other things 'Today I am going on a journey.' We all thought that he meant a journey to Bhopal where he often spent some time. No one else had the courage to ask him the truth of it. That same day after having performed Asr salaah, when we left the masjid; he remained behind, as was his custom. We had not gone far when someone came to call us saying that Hafiz saheb had passed away. In great confusion we returned and there we found him lying facing the Qibla; dressed in his lungi as was his custom and with his Kur'ta (shirt) placed under his head. May Allah have mercy on him. (Rowdh)

### Story No. 56: (Episode)

Hazrat Sa'eed bin Abi Arubah R.A says: "Hajjaj bin Yusuf Thaqafi; who is supposed to have been one of the most cruel rulers and governors once went for Haj. Along the way he stopped at a certain Manzil (stopping place) where he ordered that breakfast be served.

He sent his assistants to summon one of the local inhabitants to eat with him so that in conversation with him he cold find out the true position there. The assistant went and on a mountain he saw a bedouin lying fast asleep. He struck him and forcibly removed him to the presence of Hajjaj. When they arrived, Hajjaj told

him: "Wash your hands and come to eat with me." The bedouin replied: "You invite me to eat, but already before you; that being has invited me who is much higher than you."

Hajjaj asked: "And who is he?"

The bedouin replied: "He is Allah who has invited me to fast; and I am fasting today."

Hajjaj asked: "Are you fasting in such heat?"

The bedouin replied: "Yes, I am fasting in preparation for that day which shall be even hotter than today"

Hajjaj said: "Break your fast and eat today. Tomorrow you may fast another day in its place."

The bedouin replied: "Well if you can guarantee that I shall be alive tomorrow than I shall do as you wish."

Hajjaj answered: "Who can possibly be sure of that?"

The bedouin said: "so why should I change something in cash for such a credit, of which there is no guarantee?"

Hajjaj said: "This food is delicious."

The bedouin said: "You are not the one who made it so delicious, nor is it the work of the cook. In fact it is only delicious because of good health."

'Food does not owe its delicious nature due to the talents of cooks; but the blessing of good health. For if my health is impaired, no tastes good; and if it is well, all food is wealth.'

### Story No. 57: (episode)

On another occasion when Hajjaj bin Yousuf went to perform Haj he saw a man in the tawaaf reciting 'Labbaik' loudly. He ordered that the man be brought before him and said to him: "From which people are you?"

He replied: "I belong to the Muslims"

Hajjaj said: "I am not asking about that. From which town are you?"
He replied: "I come from Yamen"

Hajjaj asked: "When you left Yamen, how was my brother Muhammad bin Yousuf?"

The man said: "He was nice and fat, wearing many kinds of clothing, roaming about much on horseback, sometimes inside the city and often outside."

Hajjaj said: "I am not asking you about that."

He asked: "what is it then you want to know?"

Hajjaj said: "How are his general habits?"

He retorred: "He is a greatly unjust person, obeying man and not Allah, sinning against Him."

Hajjaj said: "How can you say such bad and harsh thing about him, knowing our relationship?"

He replied: "The relationship between you and him cannot be as my relationship is with Allah. I have come here to visit His House, to affirm belief in His Nabi, to perform my obligation of Haj and to give obedience to His Deen."

"O Allah, to You is my refuge and in You do I seek refuge. Your help is near at hand and Your favors have been with us since time immemorial. Verily Your manner of dealing is best."

## Story No. 58: (Episode)

A saintly man says: "While performing tawaaf once, I saw girl carrying a very young child on her shoulder. The girl called out loudly: "O Noble Lord great thanks to You for Your great favor to me in times gone by." I asked her: "Pray, tell me what is that great favor that has passed between Allah and yourself?"

She replied: "We were once on a boat at sea, a great storm arose with hurricane winds blowing fiercely. With us there were many traders and as the boat sank they were all drowning except myself, this child and one dark-skinned man was hanging onto another. No one else was saved. We held onto the raft right through the night. When the light of dawn broke, the dark man saw me, and dragged himself through the water towards my raft.

When he came next to em he left his raft and held onto ours next to me. He uttered evil words intending evil acts with me, whereupon I said to Him: "Fear Allah. Do you not realize that terrible danger wherein we find ourselves, from which it is very difficult to be released? How can you think of sin at a moment like this?' he replied determinedly: "Stop to talk. Whatever I intend with you shall be done, no matter what happens." At that moment this child was asleep in my lap. Quietly I pinched him and he cried. Seeing the man's determination I said: 'Just wait a while until I have put this child to sleep. Whatever Allah had predetermined shall happen'. The man took the child from me by force and threw him into the sea. Seeing this I called out:

"O Allah, Who intervenes even between a man and his intentions. O Rab (Lord), do You intervene between this man and myself and save me. You alone have the power to separate and You have power over all things."

I swear by Allah, these words had hardly left my mouth when I saw huge monster raising its head from beneath the water. The monster got hold of him and swallowed him before it again disappeared under the water thus did Allah save me from this man. He alone has power over all and great indeed in His Glory.

Thereafter the waves of the sea pushed me along until I reached an island, where I landed. I said to myself that I would eat grass and drink water there for as long as Allah pleases. For four days I remained there. On the fifth day I saw a big boat passing near the island. I attract their attention. They saw me and three men came in a small boat and took me to the ship.

In the boat I was shocked to see this child also. This child that the dark skinned man had thrown into the sea. This was a great surprise to me and I fell upon the child, kissing him and holding him tightly to my breasts as

I exclaimed: 'this is my child, this is my beloved child.' They said: "Are you mad? Are you out of your senses?"

I replied: "I am neither mad nor out of my senses. I have a strange tale to tell." Then I told them the whole story.

When they had heard it they lowered their heads in confusion and disbelief and said: "You have told us an almost unbelievable story. Now we shall tell you a similar unbelievable incident.

We were sailing quite comfortably in this boat with the wind in our favor, when all of a sudden a huge monster came along side us with this child on its back. We heard a voice saying: 'If you do not take this child from the back of the monster, your ship shall be sunk.' One of us lifted off the monster back'. The monster disappeared under the water. Both your story and ours are amazing. And now we all promise that Allah shall not see us again in sin in the future. We repent for all our sins."

The girl continued: "How great is Allah, How Merciful He is, aware of the troubles of His slaves. Numerous are His favors and His servants from all their calamities." (Rowdh)

## Story No. 59: (Episode)

Hazrat Abu Amr Zujaji R.A says: "After I made the niyyah for Haj, I proceeded on my way to meet Hazrat Junaid Baghdadi (RA) He gave me a dir'ham . This I placed inside my waistband and left. I was surprised to find that wherever I went al my needs were seen to be complete without spending anything. This happened throughout the journey. When I returned after Haj I went to meet Hazrat Junaid (RA)again. He stretched forth his hand and said to me: "Give me back my dir'ham." I gave the dir'ham back to him- surprised that he knew that I still possessed it.

Then he asked: "How did you find this coin?" I replied: "Exceedingly good." (Rowdh)

## Story No. 60: (Episode)

Hazrat Shaikh Yusuf bin Hamdaan (RA) says: "I once traveled to Makkah from Basra, together with a group of poor pilgrims. Among these Haajis was a young man who proved to be a very righteous and saintly person; always busy with zikrullah and righteous works. It was a pleasure to be in his company. I became infatuated with him.

When we reached Madinah, he became ill; and we did not see him for a few days. One day we went to visit him. When we saw him, we became worried about his health and among ourselves it was resolved that a doctor should be consulted to diagnose the illness; and to treat him, that some kid of medicine may cure him.
He heard us making this decision; and opened his eyes smiling and saying; "Respected brothers, friends; what a bad thing it is that agreement should be followed by disagreement and opposition. Is it not against Allah's will and desire that He choose for us one way; and we on the other hand prefer another?" we heard these words and felt ashamed of ourselves.

He looked at us and said: "If ever medicine is to be found for him; who has the illness of the love for Allah, from such a person; who has already been healed from such love, then seek medicine. Let it be known that these illness we see are in fact ways of attaining purity of body and forgiveness for sins. Illness causes us to remember the Hereafter."

Then he recited three couplets:

"My medicine is only in Allah's hands; He alone knows my disease."
"Through having followed my desires; I persecute my soul unjustly."
"When for an ailment I drink medicine; my disease only increases." (Rowdh)

### Story No. 61: (Episode)

One of the saints relates: "I was once in great sorrow and distress. My whole being was overcome with fear. In this distressed state, I took the road to Makkah; with no animal for conveyance, and without food.

For three days I walked thus in the desert. On the fourth day I felt such extreme thirst that death seemed very near. There I was in the desert and nowhere around could a tree be seen where I could sit down in some shade. Feeling the approach of death I sat down in the direction of the Qibla.

As I sat there, sleep overtook me and in a dream I saw a man coming towards me with his hands stretched out to me, saying: "Here take my hand." I stretched my hand and he shook hands with me. Then he spoke: "I have come to give you glad tidings; you shall perform Haj and return safe and sound, and you shall also visit the grave of Rasulullah (Sallaho Alaihe Wassallam)."

I asked: "Who are you?"

He replied: "I am Khidhar."

I said: "Pray for me."

He replied: "Recite these words three times."
"O You who are Most Gracious to His Creatures;
O You who knows the condition of His Creation;
O You who are Aware of His Creation; Be Gracious to me; O You who are Gracious; You who are All Knower; You who are Aware."

Then Hazrat Khidhar A.S. said: "This is a present to you-a medicine that will always suffice and be of benefit. Whenever you are in any trouble, recite this and your trouble will depart."

Having said this he disappeared. Just then a voice called out to me: "O Shaikh! O Shaikh." When I heard this I woke up and saw someone on a camel. He asked me: "Did you not see a certain young man around here?"

I replied: "No I did not see anyone like that."

He said: "A young man of ours has left home seven days ago. We heard that he went to perform Haj. But where are you going?"

I answered: "I go where Allah takes me."

He made his camel sit. Then he gave me two pieces of bread with sweetmeat in between and some water. That filled me. We traveled for one day and two nights. Then we met a group of people traveling together. When we asked them about the young man we found that he was with them. My companions went to look for him and a short while later he came back with the youth he said to him; "Son, it is through the blessing of this man that I have found you." Then I separated from them and followed the caravan. Not long after this I met

the same man who gave me something wrapped in a piece of paper. He kissed my hand and departed. Inside I found five sovereigns with which I hired a camel and ate of it during the pilgrimage. After Haj I also visited Rasulullah (Sallaho Alaihe Wassallam) grave in Madinah and then the grave of Hazrat Ibrahim A.S and whenever I met with any distress or difficulty I recited the duaa taught by hazrat Khidhar A.S. It proved to be very beneficial and for all this I am most grateful to Allah." (Rowdh)

## Story No. 62: (Episode)

A saint describes a lengthy story of his meeting with the hidden Hazrat Khidhar A.S. wherein Hazrat Khidhar A.S is reported to have said to him; "I perform my Fajr salaah in Makkah and then remain seated in the Hateem of the Ka'bah near Rukn-Shaami until sunrise. Then I perform Zuh'r in Madinah, AS'r salaah in Baytul-Muqad'das, in Jerusalem, Maghrib salaah in Mount Sinai and Esha salaah at the wall of Sikandar (Alexander)." (Rowdh)

## Story No. 63: (Episode)

Another saint relates this story: "Once I traveled with some friends from Aden. At night something struck me in my foot and then I could not walk further. I therefore sat down there on the shore, while my companions continued on their journey.

Having fasted the whole day I was hungry but had nothing with me to eat. I then decided to sleep. From nowhere two pieces of bread suddenly appeared in front of me and with it; a roasted bird. I took the bread and left the bird aside. As I did that a dark skinned man appeared with an iron rod in his hand saying: "Eat that". I ate the bread and a piece of the bird. The rest I wrapped in a cloth and placed under my head; then I slept. When I woke up I found the cloth as I had placed it, but the bread and the rest of the bird had vanished.

## Story No. 64: (Episode)

Another man relates: "while in Makkah I sat down one day with a group of righteous people. Among them was a saintly man of Hashimite descent whose appearance was like one in a deep trance. Later when he came out of the trance he asked: "Did you also see what I had just seen?"

We replied: "No, we saw nothing." He continued: "I have just seen a group of angels in Ihraam performing tawaaf." I asked them 'who are you?' and they replied: "We are angels." Thereupon I asked them: "How is your love for Allah?" to which they replied: "Our love is hidden, while yours is exposed." (Rowdh)

## Story No. 65: (Episode)

Hazrat Shaikh Abu Sulaymaan Daaraani (RA) reports: "I set forth in the direction of Makkah with the intention of performing Haj and Ziyaarat of Rasulullah (Sallaho Alaihe Wassallam). On the way I met a young man in the prime of hi youth who had the same intentions as mine. He was such a deeply religious person, that as long as our caravan went along, he kept busy reciting the Qur'aan, and whenever we stopped anywhere he performed salaah. And so he continued in salaah throughout the night. During the day he observed fast. This continued until we reached Makkah and there we separated.

At the moment of separation, I asked him: "Young man, tell me what has made you exert yourself so endlessly in Ibaadah?"

He replied: "O Hazrat Abu Sulaymaan R.A; I have seen in a dream one of the mansions of paradise, which like the others was built of bricks of silver and gold. So also is its top story. On top I saw two towers and

between these towers I saw a damsel who lives there. She was so beautiful that no eyes had ever seen such beauty and heavenly complexion; with such beautiful locks of hair hanging down in front.
When she saw me, she smiled at me and when she smiled the whole of paradise lit up with the shine of her teeth; as she smiled. She said to me: "O young man exert yourself in Ibaadah for Allah's sake, so that I may become yours; and you become mine." At this my eyes opened and I awoke from my dream. This is my story; and now it has become an obsession with me to exert myself in Ibaadah, and whatever you have seen of me is merely my means of acquiring those bounties of paradise."

I asked him to pray for me. This he did and left. After this I thought things over carefully and said to myself: "If such is his exertion and striving in order to acquire one damsel of paradise, how much more should not be ones exertion to acquire the Lord, Master and Creator of those damsels of Paradise." (Rowdh)

## Story No. 66: (Episode)

Hazrat Zun Noon Misri R.A says: "I was traveling in the desert towards Makkah when I suffered great thirst and went to the tribe of Makhzoon. There I chance to see a very beautiful young girl singing by herself in pleasure. Hearing her and the words she sang filled me with surprise and I said to her: "Are you not ashamed to sing like this?"

She replied: "O Zun Noon, be quiet. Last night I drank a glass full of the wine of divine love in such extreme pleasure, that even now I am drunk with the love of my Lord."

I said to her: "You seem to be a very wise maiden. Give me some advice."

She answered: "O Zun Noon, be silent in this world and take from it for your sustenance only so much as would suffice to keep you alive. In paradise you will have the chance to see that being who never dies."
I asked her: "Is there any water here to drink?"

She answered: "Shall I show you the way to water?"

I thought she was going to direct me to a fountain or a well and I said: "yes, do show me!"

She replied: "There shall be four kinds of drinkers of water. The first group will be those who shall be given to drink by the Angels as Allah calls it;

Crystal-white, of a delicious taste to those who drink. (Surah Saffaat-46)

The second group is those whom Radhwaan, the keeper of paradise shall give to drink, as Allah calls it Tasneem:

With it will be a mixture of Tasneem. (Surah Al Mutaffifeen)

And the third group are those whom Allah Himself shall give to drink as he says:
"And their Lord will give to them to drink of a wine pure and holy. (Surah Dahr-21)

She continued: "O Zun Noon, do not ever tell your secrets to anyone in this world save Allah. In the Hereafter Allah Himself shall give you to drink."

Note: although four kinds of drinkers were to be mentioned; only three kinds were discussed. Perhaps the fourth group, to whom reference is made, are those who shall be given water by young boys as the Qur'aan says:

"Round about them will (serve) youths of perpetual (freshness) with goblets, beakers and cups filled out of clear flowing fountains. (Surah Waaqiya-17/19) (Rowdh)

## Story No. 67: (Episode)

(a) Some people once gathered at the house of Hazrat Umar (RA) A slave girl passed and someone remarked that she belonged to him. Thereupon Hazrat Umar R.A replied: "No she does not belong to Umar and she is not permissible for him. She belongs to the public treasure. For me only these things are permissible from the treasury; one set of clothing for summer and one for winter; that which is required to perform Haj or Umrah and such maintenance for daily needs that would suffice for a man not poor and not rich."

(b) Hazrat Aslam R.A, the slave of Hazrat Umar R.A says: "One day we came to know that Hazrat Umar (RA) had a desire to eat fresh fish. Hazrat Yarfa (RA), his slave mounted a camel and traveled to the sea to buy fish. On the way back he hurried in order to present the fish in its fresh state to the Khalifa. The camel sweated profusely, so Hazrat Yarfa (RA) washed and dried it thoroughly so that no one could see how hard he rode the animal.

When he gave the fish to the Hazrat Khalifa, Umar R.A said: "Come let us see your camel." Hazrat Umar (RA) inspected the animal and saw some sweat behind the one ear. Then he said: "I see you have forgotten to wash behind the ears! In order to satisfy the taste and desire of one man you have tortured this animal. By Allah, Umar shall never taste this fish."

(c) Hazrat Abdullah bin Aamir (RA) says: "I went on Haj with Hazrat Umar R.A He did not have a tent in which to stay nor a shelter under which to sit. He merely spread out a piece of cloth or a skin under a tree and sat down in its shade. (Taarikhul Khulafa)

## Story No. 68: (Episode)

Hazrat Fudhail bin Ayaz R.A was a famous saint. It is said about him that when he was on the plain of Arafaat and when every one was busy in communion with Allah and earnestly praying to him, Fudhail was very heart sore and crying bitterly, just as a woman would cry over her small infant child who had died and is burning in fire. Sat the time of sunset he lifted his face up to heaven and said: "O Lord, even though You may have forgiven me, still will I cry over my great ill fortune and my bad condition." (Ihya Uloomud Deen)
In his muhadharaat, Hazrat Ibn Arabi (RA) also mentions this story and added that at Arafaat Hazrat Mutraf (RA) used to say: "O Allah, do not deprive them all of Thy mercies, merely for the face that I am with them."
Hazrat Bakr bin Abdullah (RA) said: "what a noble place this Arafaat would be, and what a wonderful place it would be for those present to receive Allah's pleasure, if I was not present here."

## Story No. 69: (Episode)

Hazrat Rabee bin Sulaymaan R.A says: "I once went for Fajr together with my brother and a group of other pilgrims. On reaching Kufa. I went into the town to buy some of the necessities required for the journey. On the way in a desolate spot I saw a woman dressed like one of the poor, cutting pieces of meat from a dead mule lying on the ground: having a natural death. She placed the meat in a basket.

I saw all this; and it grieved me to think that possibly this woman was taking meat from a dead animal to feed others. Therefore I felt that I could never remain silent having seen such a thing. I followed her in such a manner that she did not know of my presence.

In the town she came to a big house which had a very big door. There she had knocked, and after she had identified herself; four young girls came to open the door. She went inside and placed the basket in front of the children. The girls by this time were crying, and one could see that they were passing through a state of great want and misfortune. While I listened at the door, I heard the mother say: "Take this and cook it for yourself to eat; and thank Allah; Verily Allah is He Who has power over all; and He has power to turn men's hearts."

The girls cut the meat, grilled it and began eating. From where I stood I felt such anguish that I shouted; "O you servants of Allah, do not eat it; for Allah's sake!' she shouted back to me; 'Who are you?'
I answered: "I am stranger around here."

She said: "O stranger, what do you desire from us? We, ourselves are in a bad state and imprisoned by our predestined fate. For three years now we have had no helper and no earthly maintainer. What do You want from us?"

I said: "in no religion is it permissible for anyone to eat dead animals; except among some Zoroastrians (fire-worshippers).'

She replied: "we belong to a family of Rasulullah (Sallaho Alaihe Wassallam). The father of my daughters was a noble Sayyid. It was his great desire to get his daughters married among me of his own class and rank. Unfortunately before he could do this, he passed away. And soon what he left for us was exhausted. We know that it is not possible to eat from the carcass of dead animals, but at a time when circumstances force one to do so; it is permissible. For four days we had nothing to eat.'

When I heard her story I was move to tears and, greatly distressed, I returned from there. When I met my brother again I said to him: "Brother, I have now, no more the intention of proceeding for Haj." Hearing these words from me, my brother did his best to persuade me to carry on. He expounded on the virtues of Haj and told me that a Haji returns as a newborn babe. I told him not to waste more time in trying to make me alter my decision, and took my ihraam clothes and all my goods plus sic hundred dir'hams, and bought with it flour for two hundred dir'hams; and clothes for another hundred; and sent all that to the house of the girls, having first hidden the rest of the money in the flour.

Wen the mother received it she praised Allah greatly and said to me; 'May Allah forgive all your previous and future sins; May Allah give you the reward of a Haj and grant you a high place in paradise; May Allah give you a good return for this which you have given us-a return that will become known to you."

The eldest girl said: "May Allah reward you doubly and forgive your sins." The second one said: 'May Allah grant you so much more than what you have given us.' The third one said: 'May Allah raise you up on the day of Qiyaamah with our grandfather Rasulullah (Sallaho Alaihe Wassallam). The youngest said: "O Allah the One that has favored us. You favor him abundantly soon; and forgive his previous and future sins.'

Hazrat Rabee (RA) continues the story: "the Hajis left and I remained in kufa. When they returned after Haj, I went to welcome them, hoping to let them make duaa for me. Perhaps Allah would accept someone's duaa of my behalf. When a group came into sight I felt a bit of remorse; for having missed Haj; and in this sadness some tears fell from my eyes. When I met them I said; "May Allah accept your Ha and reward you for what

you have spent." One of them said to me: "Why do you say that?" what kind of prayer is this?" I replied: "It is the well wishing duaa for one who has been deprived of the blessing of being present at his door." He replied: "What surprising words; how can you now deny having been there?" "Were you not present with us at Arafaat; You were indeed among us as we threw stones at Jamaraat; You performed tawaaf with us" I thought; 'This must be Allah's grace.'

While waiting there the Hajis from my own town arrived, and said to one of them: "May Allah accept your Haj and reward you for your exerting yourself and spending in His way." He too spoke me having been present at Aarafaat, having been at Mina and was surprised now at my denial of that. One of them came forward and said: "Brother, but why do you deny?" You were indeed with us in Makkah and Madinah!" at Madinah when we came through Baab Jibra'il, you gave this bag to me as a result of the great crowd around us. On it was written

Whoever deals with us; shall profit."
'Here take your money bag.'

Hazrat Rabee (RA) says: "I swear by Allah that I had never seen the money bag in my life. Anyway greatly amazed, I took it home with me. Having performed Esha salaah and the normal nightly wazeefas, I lay awake wandering about this strange story about me having been in pilgrimage while I knew that I had not been there for Haj. At this thought I fell asleep in a dream I saw Rasulullah (Sallaho Alaihe Wassallam). I greeted him and kissed his hand. With a radiant smile he answered my salaam and said to me;

"O Rabee! How many more witnesses do you require before you believe that you have performed Haj? Yet you believe not.

Listen! When through the kindness of your heart, you postponed your Haj and instead gave charity to a lady from among my children' and when you also gave your provisions to them, I prayed to Allah to grant you a reward which shall be better and more profitable in return. Thereupon Allah caused an angel to appear in your form and commanded the angel to perform haj on your behalf annually and forever; and in the world Allah had granted you a reward of six hundred sovereigns in place of the six hundred dirhams you have spent. Whosoever deals with us; shall profit."

When I woke up from this dream I opened the bag and behold, I found therein six hundred gold sovereigns. (Rush-Fatus Sawee)

## Story No. 70: (Episode)

Hazrat Sayyid Samhudi R.A tells another story of this type. He says that Hazrat Abdullah bin Mubaarak (RA) used to perform Haj one year and go for jihaad the other year. Hazrat Abdullah (RA) relates:

"One year when it was my year for Haj, I took five hundred dinars and took the road to Makkah. At Kufa I stopped and went to the camel market with the intention of buying a camel. On the other side I saw a dead duck. A woman sitting there. She picked up the duck and started cleaning it by plucking its feathers. Seeing this I approached her ad asked her: "What are you doing dear woman?" she replied: "why do you inquire about such things which do not concern you?" this set me thinking. However I insisted on an answer. Then she said: "Your persistence has forced me to open my heart. I am a lady from among the Sayyids- the family of Rasulullah (Sallaho Alaihe Wassallam). I have four young daughters whose father passed away. This is now the fourth day that we have not even tasted a thing and in such dire need are we that the eating of dead animals has become permissible. I am taking this dead duck to feed my daughters."

Hazrat Abdullah bin Mubaarak R.A says: "Her story filled me with sorrow. I told her to stretch forth her hand and in it I placed five hundred dinars. She took it and went home, while I postponed my intention for Haj and returned home. After Haj I was so amazed that whenever I met any of the returning Hajis and wished them a 'Haj maqbool' they would wish me the same. Then, when I said anything further, they would remind me about having met me at such and such a place. I could not understand this. That night I saw a dream, wherein Rasulullah (Sallaho Alaihe Wassallam) said to me: "O son of Mubaarak, there is no need to be astonished. You have assisted distressed one from among my children, whereupon I begged Allah to appoint one such angel to perform Haj in your form and on your behalf until Qiyaamah and now you have a choice. You may perform Haj or you may leave it." (Rushfa)

Having now mentioned about stories from the lives and Haj of the righteous saintly ones, I wish to end this chapter. There are many more to relate, and so much more to tell because in these fourteen hundred years of our history so many wonderful things have happened to the truly beloved one's of Allah and so many more are the incidents that happen daily with these sincere ones. I have chosen to stop after quoting seventy incidents only, because in the hadith too the number seventy is described as many.

Let it be known that when reading or listening to such incidents three things are important.

1) In these stories the incidents are mostly based upon mystical love for the Divine Being. The laws, regulations, prescriptions and prohibitions in such cases are different from the general laws to which we all are subject. The expression of such love is not governed by generally accepted principles and cannot be acquired by learning and teaching, but only by falling in such love for 'Love alone teaches the ways of love.' One only has to strive and endeavor to acquire it and thereafter it becomes easy whereby every difficulty disappears. And whatever is easy for the lover is indeed an insurmountable obstacle for others. That which is pleasure for them brings destruction to the un-initiated. Those caught up in this great ocean drive the utmost ecstasy therefrom. For this reason one should look at these stories with the mirror of love prescribed for it to understand the real significance. And as long one has not himself become part and parcel of such an ocean and its people. One should not use these stories as the basis of an argument to prove anything. Neither should the truth of these stories be denied. In his Ihya Imaam Ghazali writes: "Whoever had drunk the cup of love becomes intoxicated and words uttered at such time are open to wider interpretations (Not confined to literal meaning). And when the intoxication is over he realizes that whatever was said; points to the state of ecstasy wherein he was, and is not to be taken literally. These people drive ecstatic pleasure from such conditions and should not rely on such uttering." (Ihya)
2) Secondly, these stories mostly show total reliance on Allah, which is above and beyond us, and can hardly be properly believed or understood by the uninitiated ones. These people have reached the highest point of tawakkul (reliance). Such rank is desirable and everyone should try and reach it or at least hope for it. However, no one should try to enter into the fold of such tawakkul, by forsaking the need for food and worldly means etc, until such time as he has developed and reach such rank. When Hazrat Abdur Rahman bin Yahya (RA) was asked what is tawakkul, he replied: "it means that when you have stretched your hand towards a large serpent and he swallows the whole hand, then still you should fear none save Allah. The questioner says that he went to the house of Hazrat Bayazid (RA) in order to ask him the same question- the reality of tawakkul. He found the door closed and knocked. From inside Hazrat Bayazid (RA) shouted (without having heard the question or having seen the questioner): "Are you not satisfied with Abdur Rahman's reply that you now have to ask me the same?"

   The questioner said: "Kindly open the door."

Hazrat Bayazid R.A replied: "I shall not open because this time you did not come to visit but merely to ask a question. You have already found your answer." The questioner returned after a year and having knocked at the door was quickly admitted and this time Hazrat Bayazid R.A said: "Now you have come to meet me." (Rowdh)

Hazrat Mulla Ali Quari R.A writes in his commentary on Mishkaat: "It is not contrary to tawakkul to carry means and even when a person discards all means and solely depend on Allah, then too it is not wrong even if that person is steadfast and righteous that he does not become distressed at his lack or absence of means and has trained his mind that none enter it save Allah on whom to rely. Those writers who have condemned the one who discards means and rely solely on tawakkul have done so because people have not been using tawakkul properly, and have thus inconvenienced others, looking to them for help. (Mirqaat vol 3)

Rasulullah (Sallaho Alaihe Wassallam) once said: "If you rely on Allah as you should with all its due rights, He shall grant you sustenance as He grants it to the birds leaving their nests hungry in the morning returning with full stomachs at night."

Rasulullah (Sallaho Alaihe Wassallam) also said: "whoever turns to Allah completely, him shall Allah grant all his needs and grant sustenance from where he never expected." Rasulullah (Sallaho Alaihe Wassallam) also said: "whoever desires to become the most independent of men, should have as much reliance on Allah as he has on the wealth he possesses."

A proper idea of tawakkul can be had from the following two stories which are well known in Hadith. Firstly, when the Battle of Tabook had to be fought and contributions asked for to prepare the army, Hazrat Abu Bakr (RA) brought all that he had at home and placed it before Rasulullah (Sallaho Alaihe Wassallam) who accepted all. Rasulullah (Sallaho Alaihe Wassallam) asked: "What have you left at home?" he replied: "For them I left Allah and His Rasul."

Secondly, a man came to Rasulullah (Sallaho Alaihe Wassallam) and brought a piece of gold of the size of an egg and asked: "O Rasul of Allah, I have found this piece of gold and I give it as charity in Allah's path. Apart from this I have nothing." Rasulullah (Sallaho Alaihe Wassallam) turned away from him but the man was persistent and repeated his offer twice, thrice then Rasulullah (Sallaho Alaihe Wassallam) took the gold from him and threw it so hard that had it struck him he would have been hurt. Then Rasulullah (Sallaho Alaihe Wassallam) said: "there are some people, who give all their wealth in Allah's way and then stretch out their hands begging alms from others."

We see that I none case Rasulullah (Sallaho Alaihe Wassallam) accepted all from Hazrat Abu Bakr (RA) and in the other he was displeased. It shows the degree of tawakkul Rasulullah (Sallaho Alaihe Wassallam) saw in the two; and the difference between men.

In this respect our own elders have set very good examples. Our respected and honored Hazrat Shah Wali'ullah (RA) has in his book described his vision. He writes; "Once I asked Rasulullah (Sallaho Alaihe Wassallam) a spiritual question as to what is more virtuous; tawakkul- without any means- or its opposite. From Rasulullah (Sallaho Alaihe Wassallam) some spiritual condition emanated towards me and I found my heart turned away from all means, children etc. soon afterwards this feeling passed away and I found myself turned towards this feeling passed away and I found myself turned towards means-asbaab-and my soul turned from all means; depending only on Allah." (Durre Thameen)

Rasulullah (Sallaho Alaihe Wassallam) said: "The real rich man is not he who is rich in wealth; but he who is rich in heart." Hazrat Imaam Ghazali (RA) writes: "Tawakkul has three degrees. The first degree may be likened to a person having to appear in court. He appoints a clever, experienced lawyer to fight on his behalf and depends on the lawyer to do every thing for him. This type of tawakkul soon passes and does not serve at all times. The second degree is higher in rank than the first. It may be likened to a small child' relationship with his mother. Such a child depends on her for everything, and whenever any problem arises he calls on her.

It was to these two degrees that Hazrat Sah'l (RA) referred when he was asked: "What is the lowest degree of tawakkul?" To this he replied: "To do away with all hope," and when the questioner asked for the middle degree, he replied: "To forego your right." When asked what is the highest degree, he replied: "Only such people can understand the third degree who had already attained the second stage."

Hazrat Imaam Ghazaali R.A wrote the highest degree of tawakkul is to become like the corpse under the hands of the person who washes it before burial. Such corpse makes no movement of its own. When ones relationship with Allah reaches this stage, it does not even become necessary to beg anything of Allah because Allah Himself sees to all ones needs without one having to ask: just as the person performing ghusl of the dead sees to the needs for the dead one. (Ih'ya)

At this stage we have an anomaly which is that Rasulullah (Sallaho Alaihe Wassallam) himself always prepared his means (asbaab). The answer to this is that Rasulullah (Sallaho Alaihe Wassallam) chose that himself because he was the exemplar of this ummat. Had he chosen the third and highest degree of tawakkul, it would have been very hard for his ummat to emulate him. We all know that he was always very considerate wishing to make matters as easy as possible for them.

Hazrat Aa'isha (RA) reports: "Rasulullah (Sallaho Alaihe Wassallam) (occasionally) did not perform the dhuhaa (chasht) salaah while I did." It is a fact that very often Rasulullah (Sallaho Alaihe Wassallam), in spite of his great desire to perform certain righteous deeds, occasionally did not do so for fear that it would become obligatory on the ummat. (Abu Dawood)

So in actual fact Hazrat Aa'isha (RA) meant that Rasulullah (Sallaho Alaihe Wassallam) did not perform it so diligently and with such regularity as she did. It does not mean that he never performed dhuhaa salaah because it is reported in so many ahaadith that he did. However if he did perform it with regularity, it wold have become incumbent on the whole ummat. The same is the case with taraweeh salaah. Here Rasulullah (Sallaho Alaihe Wassallam) performed it for a few nights in Ramadhaan. During this time the Companions became tremendously interested and enthusiastic about it joining him in large numbers. Then he stopped it and did not come out to lead them. The Companions were of the opinion that he must have fallen asleep and therefore made certain sounds normally used to awaken someone. He came out to them and said: "I have seen your movements and through Allah's grace I have not been neglectful this night. However, let it be known that nothing prevented me from coming out and leading you in prayer save that I feared it would become fardh upon you. If that happens you will find it difficult to carry out properly." (Mishkaat &Abu Dawood)

And since Rasulullah (Sallaho Alaihe Wassallam) at times intentionally refrained from doing that which is most virtuous and instead preferred that which is only permissible, though second best, it becomes clear that for Rasulullah (Sallaho Alaihe Wassallam), the action he chose is the one in which

lay the most reward for him. So in actual fact the deed which is supposed not to be the best as far as reward is concerned (rukhsat) is the one in which was the most reward for him.

Hazrat Abdullah bin Umar R.A reports that he had heard that when a person performs salaah while sitting down he receives only half the reward for a salaah performed in a standing position. He says: "Once I went to visit Rasulullah (Sallaho Alaihe Wassallam) and fond him performing salaah while sitting down. I sat down with my hand on my head and when Rasulullah (Sallaho Alaihe Wassallam) had finished his salaah, he said to me: "And what is your trouble, O son of Umar?" I replied: "O Rasulullah (Sallaho Alaihe Wassallam), I have heard that the reward for performing salaah while sitting is only half of that of a salaah while standing; and here I have seen you performing salaah sitting down." Rasulullah (Sallaho Alaihe Wassallam) said: "What you have heard is indeed true, but note that I am not like you people,"-al Hadith-The meaning of Rasulullah (Sallaho Alaihe Wassallam)'s reply is that it would be half reward for you: but not for me. In other words Rasulullah (Sallaho Alaihe Wassallam) receives the full reward. This difference between persons does not only exist between the Rasul (Sallaho Alaihe Wassallam) and this ummat.

We see a similar difference between the ulama and the Mashaa'ikh of Tariqat, i.e. the mystic Sufis, where the rank of the ulama is higher than the Mashaa'ikh. According to a Hadith it is stated that when one person presents a gift to another in the presence of others, that gift becomes the joint property of all present there.

Once a saintly shaikh was presented with a gift, while in the company of others. Someone from among the audience jokingly reminded him of this Hadith; saying; 'Gifts become joint property.' The Shaikh replied: "It was in order to avoid from any form of shirk (setting partners) that for so many days I have exerted myself so diligently. I am not interested in sharing this gift. It is yours." When that man could not lift it , the shaikh sent it with a servant to that person's house.

When Hazrat Imaam Abu Yusuf (RA), the great Hanafi jurist once was presented wit ha gift in the presence of others: someone called out: "Presents become joint property." The Imaam replied: "The present is not the type that is referred to in the Hadith."

Then he had the gift taken to this home. It is not our intention to discuss the Hadith and its meaning here, for this is not the place for it. However here we see one Hadith with two vastly different explanations according to their differences in rank and positions. The ulama have stated that both handled the cases correctly and properly. If for example Hazrat Imaam Abu Yusuf R.A had shared the present it would become his maz'hab to do so, and in that case would have been an ordeal for hi followers. The writer of Rowdh says: "It has always been the custom of the Nabis and saints to prepare themselves in those things wherein lies the best benefit and which avoid s most disadvantages, but in spite of this no one should criticize those who prefer abstinence and depended solely on Allah.

Rasulullah (Sallaho Alaihe Wassallam), himself is the guide and leader of this Shari'ah. It was necessary for him to guide on the easiest manner possible like the leader of a caravan whose duty it is to lead the caravan members along the best, shortest and easiest road. If however, he should lead them along a path that proves to be hard, arduous and insurmountable for the majority of the caravan, then he will not be considered to be sympathetic and merciful to them. And about Rasulullah (Sallaho Alaihe Wassallam) the Qur'aan says:

"Now has come unto you a Rasul from amongst yourself; it grieves him that you should perish; Ardently anxious is he over you; to the Believers is he most kind and Merciful (Surah Towbah-128/129)

Now if on the other hand some of the caravan members because of their own accord, choose to go along the difficult path they may do so, and the leader will not be able to stop them." (Rowdh)

This is also the reason why Rasulullah (Sallaho Alaihe Wassallam) prohibited the Imaams from prolonging the salaah, and in fact scolded them for doing so. He said: "Whoever becomes an Imaam should keep his salaah light and short, and when performing salaah on his own may prolong it for as long as he wishes.

3) The third point to bear in mind from these stories is the fact that in many of these stories we read about people accepting upon themselves unnecessary hardship and difficulty which at times is almost tantamount to self destruction and not permissible in shariat. First of all it should be borne in mind that these stories and incidents are actually a form of spiritual medicine. These are cases where a trained physician has to administer or prescribe poisonous medicine, but in such cases this medicine is the most suitable or even necessary. In any case it would be wrong and dangerous to use such medicine except under the care of a doctor and according to his prescription.

   Similarly in these stories we find people who had used these bitter and seemingly unsuitable medicines. To criticize them or condemn them is to show one's own ignorance about this special art of spiritual healing. In fact for one who is a doctor, in this field or who has not acquired the advice of one who is a doctor, these stories appear to be against he Shariat and not permissible at all. This is wrong. We should also bear in mind that it is not haraam in all cases to destroy oneself. When it is being done for the sake of our Deen it is not only permissible but at times even becomes compulsory.

   Rasulullah (Sallaho Alaihe Wassallam) said: "Allah is indeed very pleased with two people; The first one is that person who lies under a warm blanket with his beloved wife, and then suddenly with the same joy and pleasure departs from there to stand in salaah before the Lord. Allah boasts to the angels about him. The second person is he who goes to and in jihaad for Allah's sake. On the battlefield the army is defeated all flee. Than one man out of his fear for Allah, returns and he alone fights the enemy till he becomes a martyr.

   About him Allah says: "Look at this, my servants; who, for the blessings of my favor and for ear of my displeasure has returned to fight till even his blood does flow" (Mishkaat). Here we see a person returning all alone to face a conquering army. It is only too clear that he returns to be for his ideals. When a whole army had been defeated and fled, how much can one man do against the conquerors? Allah praises him, although he had thrown himself to destruction. In another Hadith Rasulullah (Sallaho Alaihe Wassallam) said: "Among the lives of men the best life is the life of that person who, sitting on his horse, reins in hand, rides in the way of Allah. Wherever he hears of any trouble he speeds in that direction searching for battle and death. Wherever he imagines it to be; there he reaches." (Mishkaat)

   When these people throw themselves into danger we find it most difficult to criticize them or to object against their actions; especially so because Raslullah (Sallaho Alaihe Wassallam) said: "The real Mujaahid is he who strives against himself"; (Mishkaat); and also; 'The real Mujaahid is he who stives against his own desire." (At'tasharruf) For this reason this form of Jihaad is called the 'Jihaadul Akbar'; the great jihaad, among the Sufis. Rasulullah (Sallaho Alaihe Wassallam), himself used this

term. Hazrat Allama Shaami (RA) says: "The virtues of Jihaad are numerous; very largely because her a person sacrifices his most beloved and precious possession……. His life. In order to gain Allah's pleasure he overloads himself with great obstacles, yet there is something even more difficult than in Jihaad; and that is to force one's nafs-self-towards the obedience of Allah and to keep it away from following vain desires and sinning against his will. Hence, for this Rasulullah (Sallaho Alaihe Wassallam) said once; on return from a battle:

"We have now returned from the minor jihaad to the major jihaad" i.e, toward fighting against ourselves.

Hazrat Jabir (RA) reports that some people, returning from battle; came to Rasulullah (Sallaho Alaihe Wassallam) and he said to them: "Your arrival is very meritorious; as it is an arrival to return from the minor jihaad to the major jihaad."-i.e. You have now returned to fight and strive against your own passions and desires. (At'tasharruf, vol 2.) So we see that these people exposed themselves to obstacles and difficulties. They are not to be criticized. The cause is a meritorious one, because when one strives to conquer and subdue an enemy he deserves reward and praise; and not condemnation.
Rasulullah (Sallaho Alaihe Wassallam) said: "Your greatest enemy is your own nafs;-self-which resides between your two flanks." This is the enemy that has to be subdued, and when a person with this intention; of his own accord and choice remains hungry and thirsty, exposes himself to danger and undergoes ordeals, it is something exceptionally praiseworthy as long as this does not prevent important religious duties from being carried out.

And now I make duaa: "May Allah in His infinite Mercy cause some of the bounties and blessings to reach the humble writer of these words-and its publishers-for it is not impossible at all that such blessings reach unto whomever He pleases."

This booklet was written during my stay in Nizamuddin in Shawaal 1366 Hijri. Thereafter it occurred to me to add the section including the various stories. When I returned to Saharanpur. For months I did not even find time to look at what had been written; due to the tremendous pressure of work. Finally towards the end of Rabi'ath Thaani, I managed to find some time to complete it; and at last today, Friday the fourteenth of Jamaadil'Ula, 1367 Hijri, I have come to the end of this book.

It is my last and earnest wish that readers should remember me in their duaa at special times, and that whenever they remember me, they should pray for me- A similar request is made by the publishers.

"And our last call shall be; Praise be to Allah the Lord of all the worlds."
"And may Allah's choicest blessings and peace be upon the most virtuous of all Rasuls; and upon his family, and his Companions and his followers till the day of Qiyaamah. We beg this O Allah, through Our Mercy; O You Most Merciful One."

Mohammed Zakariyya Kandhalwi (RA)
Mazaher-ul-Ulum, Saharanpur
29 Zilhaj 1348 Hijri.